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THE
Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXIV.—NEW SERIES, No. 989.]

LONDON: WEDNESDAY, OCT. 12, 1864.

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**THE TAMWORTH CHURCH-RATE CASE.
HILL AND BAILEY VERSUS HASKEW.**

This celebrated case, which has been in litigation so long, has, at length, been decided by Dr. Lushington, in the Court of Arches, in favour of the defendant and the friends of civil and religious liberty.

The promoters of the suit were the churchwardens of Tamworth, a parish consisting of six townships, extending over an area of 10,000 acres, and containing upwards of 2,000 ratepayers. For a long time disputes have existed on the subject of Church-rates, and Mr. Haskew has, for many years, been subjected to a most vexatious system of persecution, because of his determined refusal to pay Church-rates. He was repeatedly summoned before the magistrates, and on some occasions the case was dismissed; but, at length, notwithstanding the arguments advanced by Mr. Haskew's solicitor, J. Bennett, Esq., Serjeant's Inn, against the validity of the rate, the magistrates made an order upon him for payment. The order was enforced by the churchwardens seizing Mr. Haskew's cow, after the lapse of six months; and, knowing that it was useless, at that point, to resist the seizure (11 and 12 Vict. c. 44), a friend paid the rate, under protest.

In 1861, Mr. Haskew was again summoned, and appeared before the magistrates, who dismissed the case upon the condition of its being taken by the churchwardens to the Ecclesiastical Court. The matter was then brought before the Court of Arches, the churchwardens applying to enforce the rate, and Mr. Haskew—with a boldness and determination which merit the highest praise—appearing before the Court to oppose it, on the ground of its inequalities. Had the decision been against him, it would have proved his complete ruin. Dr. Lushington, however, in a long and elaborate judgment, decided in his favour; and this decision will not only affect numerous cases, but go a great way towards bringing to a final issue the vexed and irritating question of Church-rates. The "Liberator" of July 1st, 1864, says:—"The question raised and settled in the Tamworth Church-rate case, is of so important a character, that Mr. Bennett, the solicitor for the defendant, has thought it advisable to state fully its nature and bearings. We give this valuable statement as it appears in the weekly journals." Then follows the statement. It is now settled that a Church-rate must be equal for the whole parish—that the Poor-rate is no guide—that, the value of property being more fluctuating in these than in former times, a special valuation will be required every year at the churchwardens' own cost—and that the churchwardens alone are responsible for the rate. Therefore, with such a state of the law, any Church-rate may be upset, and in the face of all this, very few churchwardens will attempt to enforce a rate.

The costs of the case, on both sides, are upwards of 2,000l.; Mr. Haskew's costs were 989l. 10s.; of these the churchwardens had to pay 658l. 5s. 8d., leaving 331l. 4s. 4d. to be paid by the defendant. His fellow-townsmen, believing that his noble defence of the great principles of religious liberty ought not to subject him to so severe a loss, have appealed to the public on his behalf; and a subscription has been opened for the purpose of raising sufficient to indemnify him, and the sum of 75l. has already been collected.

The decision in the above case possesses a national interest and importance; and the committee formed by the supporters of Mr. Haskew now appeal for assistance to Nonconformists throughout the country—fully believing that the persevering and independent action of the defendant will command for him, in his difficulty, the sympathy and support of all liberal-minded men. We desire it to be known, moreover, that the defendant in this case has acted from strong conscientious conviction; and we cannot, therefore, believe that the friends of religious equality in our large towns will be so selfish as to refuse to help the persecuted in this small town, simply because they themselves are not personally affected by Church-rates.

Donations are earnestly solicited, and will be thankfully received, by the
Rev. Thomas Burgess (Chairman), Tamworth.
Rev. J. Kelly, Tamworth.
Rev. E. J. Travis, Tamworth.
Rev. J. Read, Atherstone.
Mr. Isaac Bradbury (Treasurer), Tamworth.
Mr. R. A. Lomasney (Secretary), Tamworth.
Mr. R. Huntworth (Collector), Tamworth.
Tamworth, July 9th, 1864.

P.S.—The defendant is a small farmer with a large family, and will be placed in serious difficulties if the sum required be not raised for him.

"Mr. Haskew's case is commended to the consideration and liberal sympathy of the opponents of Church-rates," by the
Rev. W. Dale, M.A., Carr's-lane Chapel, Birmingham.
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The following subscriptions have been received:—Tamworth, 60l.; Burton, 8l. 15s.; Derby, 15l. 0s. 6d.; Birmingham, 43l. 4s. 6d.
Tamworth, August 18th, 1864.

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REOPENING of TOTTENHAM-COURT-ROAD CHAPEL.

SPECIAL SERVICES will be held during the month, when the following Ministers will Preach:—

On THURSDAY EVENING, 13th October,
The Rev. ALEXANDER RALEIGH, Hare Court Chapel, Canonbury.

On THURSDAY EVENING, 20th October,
The Rev. THOMAS JONES, of Bedford Chapel.

On THURSDAY EVENING, 27th October,
The Rev. JAMES W. BOULDING, Minister of the Chapel.
Services to commence at Seven o'clock.

On SUNDAY AFTERNOON, 16th October,
Rev. NEWMAN HALL, LL.B., of Surrey Chapel.
Service to commence at Three o'clock.

On SUNDAY, 30th October,
The Rev. JAMES PARSONS, of York, will Preach
Morning and Evening.

Morning Service to commence at Eleven o'clock;
Evening at Half-past Six.

A Collection after each Service.

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The responsibilities of this enterprise have been accepted by the Committee of the London Congregational Chapel Building Society. The purchase of the building has cost about 4,700l., the erection of school rooms 1,275l., and internal and external improvements, including lighting and warming, 3,995l.; making a total of about 9,970l. To meet this outlay 5,000l. is raised on mortgage (the charge upon which is, with the exception of 70l., provided for by sundry rentals), and 1,270l. has been received as special contributions; leaving a balance of 3,000l.

An appeal is now made—solemnly and hopefully made—for the entire liquidation of this floating debt, and that this may be accomplished during the series of opening services ending on the last Sunday of October, with sermons to be preached by the Rev. JAMES PARSONS, for many years one of the stated preachers of this venerable house of prayer. Who is there that will not find it a joy to have a share in a work so hallowed as a memorial of the past, and so momentous in its promise for the future.

The following contributions are promised:—

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London Congregational Chapel Building Society, Grant	500	0	0
Do. Do. Loan (without interest)	500	0	0
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W. R. Spicer, Esq.	50	0	0
H. Rutt, Esq.	25	0	0
E. Smith, Esq.	20	0	0
G. F. White, Esq.	20	0	0
A. M. Ball, Esq.	10	10	0
Rev. J. Campbell, D.D.	10	10	0
J. Carter, Esq.	10	10	0
J. Harvey, Esq.	10	10	0
J. C. Sparks, Esq., M.D.	5	5	0
J. Alexander, Esq.	5	0	0
Rev. J. S. Pearsall	5	0	0

Contributions will be thankfully received by Eusebius Smith, Esq., Treasurer, London Congregational Chapel Building Society, 7, Blomfield-street, Finsbury, London, E.C.
3rd October, 1864.

ST. THOMAS'S-SQUARE CHAPEL, HACKNEY.

The above Chapel having been closed for Repewing and other Improvements, will be Reopened on FRIDAY, OCTOBER 14th, 1864.

The Rev. JAMES HAMILTON, D.D., will Preach in the Morning, Service to commence at Twelve o'clock; and the Rev. CLEMENT DUKES, M.A., in the Evening, Service to commence at Seven o'clock.

On SUNDAY, OCTOBER 16th, 1864, the Rev. WILLIAM KIRKUS, LL.B., will Preach in the Morning, and the Rev. THOMAS AVELING in the Evening.

The Sunday Services commence at a Quarter to Eleven o'clock in the Morning, and Half-past Six o'clock in the Evening. Collections will be made after each Service.

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The Board, in fulfilment of their promise, have the pleasure to announce that at this election FORTY CASES shall be admitted, viz., FIVE for LIFE, and THIRTY-FIVE for FIVE YEARS, being Ten more than have ever before been elected.

This additional number is in celebration of the very liberal response which has been made to the appeal for liquidating the debt, and it affords the Board the highest gratification to state that, with a little more assistance, their sanguine expectations will be realised, and the entire debt will be removed before the end of the year.

There are 380 children in the Asylum. A large number are applying for admission. Contributions are earnestly solicited. Pamphlets illustrating the workings of the charity, and cards to view the Asylum, may be had gratuitously on application at the office.

An annual subscriber has one vote for half-a-guinea, and an additional vote for every additional half-guinea. A life subscriber has one vote for life for five guineas, and an additional vote for life for every additional five guineas.

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441,411	£ 92,540	£ s. d. 222 4 4	£ s. d. 199 19 2
450,156	12,000	63 0 0	55 0 0
484,173	6,800	35 14 0	19 16 8
506,975	5,000	7 10 0	4 6 4

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXIV.—NEW SERIES, No. 989.]

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Eccliaistical Affairs.

A FREE CHURCH OF ENGLAND.

A CORRESPONDENT writing to the *Guardian* under the signature of "C. A. F." discusses this question:—"Supposing the Church to be denied a satisfactory reformation of the Court of Appeal in doctrinal matters, is a Free Church the fit and proper remedy?" To give it any chance of becoming such, he assumes that these three conditions are indispensable—1. The possession of the fabrics of the churches. 2. Recognition by Christendom. 3. A large adherence, as well of clergy and laity as of bishops, to the movement. Whether if these prerequisites could be secured his judgment would decide in favour of a Free Church, he leaves his readers in suspense, until he shall have set forth the arguments against it and shall be in a position to balance the *pros* and *cons*. The editor of the *Guardian*, prompted, probably, by this communication, but justifying his meddling with the question solely by the consideration that it has been mooted by such men as Dr. Pusey and Mr. Keble, "who mean what they say," asks "what these intimations of a possible revolution in the relations between Church and State are really worth." His conclusion is that "it is full early to threaten the Government with a revolution, and the Church with a schism," and he gives his fellow-Churchmen this practical advice—"Let us bring, if we can, the whole power of our religious earnestness to bear on these political interests which have to be conciliated or overcome."

It would be folly in us to attach more importance to this discussion than it deserves. We look upon it as the extreme form in which High-Churchism, stung by the recent decision of the Privy Council in the "Essays and Reviews" case, thinks fit to make known its dissatisfaction. It expresses rather the measure of its vexation, than a clue to its intentions. It resembles the desperation with which an angered wife will drop hints of an ultimate resort to the Divorce Court, far more than a resolution calmly and seriously entertained even as an alternative. It will not, we may be sure, be pushed to a dangerous limit. As a practical movement, or, more correctly speaking, the conception of one, it will never come to the birth. Nevertheless, it has its significance. It indicates the direction in which the thoughts of earnest-minded men are pointing. It is the kindling of a spark under a vast heap of combustible material, and no one can be sure that they who have kindled can extinguish it.

We cannot pretend that the facts which lie under our notice have much power to stir our expectation. Were the probabilities of a disruption much stronger than they are, we are not sure that the exodus of the ritualistic clergy from the Establishment, even were they to depart in a body under sufficient episcopal guidance, would largely conduce to that change in the relations of the Church to the State which we

think must precede the full development of spiritual power in this kingdom. We are doubtful whether the priestly and sacramental phase of Anglicanism, relying exclusively upon its intrinsic merits, bereft of all the authority which it derives from its political status, and free to give scope to its own tendencies, would illustrate, to any triumphant extent, the reproductive energies of religious willinghood. A church system the keystone of which is sacerdotal authority, more especially when that authority is derived from an older and still powerful Church, is not the best conceivable for rooting itself in the heart of society, in this country at least. The prevailing spirit of inquiry is unfavourable to it. The impatience of dogma which is becoming more and more characteristic of the educated classes, is opposed to it. By the aid of sensuous forms of worship, it might attract to itself the ignorant and the poor, but would probably find itself outdone in this respect by Roman Catholicism. Its priestism, unrestrained by legal trammels, would probably become more priestly. Its assumption of exclusive authority would provoke bolder challenge, and wider resentment, than now. And, in the end, it would be likely enough to strengthen, or seek to strengthen, its position, by merging its hopes of nationality in submission to Rome. The temper of the age, and the intellectual and spiritual bias of the country, appear to us to militate conclusively against the success of a Free Church of England based upon the sacerdotal and ritualistic theories of Dr. Pusey and Mr. Keble.

It strikes us as not at all improbable, on the other hand, that Evangelicism, left in possession of all the temporalities, worldly honours, and prestige which the Establishment can confer, and delivered from all further apprehension of rivalry, would hardly be benefited thereby in its religious character. The rush which would be made to fill up the gap in the ministry made by the secession of a numerous body of clergy, would infallibly carry in with it a large proportion of unsuitable materials, while increased security and tranquillity within would tend towards clerical stagnation and corruption. We might look, we think, for increased exclusiveness, and a still more decided reluctance to give fair play to any considerations which cast a doubt upon the Scriptural authority of the existing relations between Church and State. We deem it likely that High-Church Anglicanism would be supplanted by something closely resembling Continental rationalism, and that, within a generation or two, and by imperceptible degrees, the doctrines of the Reformers would slide out of the hearts of the majority of the clergy.

And yet one cannot help wishing that the experiment of a Free Church of England might be tried under conditions more likely to insure success. It might have been. It should have been. Peradventure it will yet be. But if it is to be, it must be tried by men who have unbounded faith in the free Gospel of the grace of God—by men who disclaim priestly prerogatives—by men willing to sink the pretensions of their order in their message—by men who care more for their Master's exaltation in the hearts of their fellows, than for any authority of their own—by men who can prize spiritual life wherever it is to be found, who can cordially recognise it, and cheerfully co-operate with it. A Free Church of England, constituted by men of this stamp, would speedily absorb into itself much of the religious life of this country—and just in proportion to her freedom and independence would she become purer, more truthful, more catholic, more successful. It is not every system of doctrine or discipline that will thrive on the voluntary principle—and the more exclusive its pretensions, the less likely is it to win the affections of those to whom it is addressed. But anything is preferable to holding the truth of God in unrighteousness. We know of but one power, the power of God's manifested truth, capable of coping successfully with sin in any of its forms—and we long to see that power freed from the shackles in which worldly wisdom

has bound it. Whether those shackles are to be burst from within or broken from without we know not—but we do know that it is but a sorry plea for idleness, on the part of Nonconformists, to pretend that work from without will but put a stop to pressure from within. We are to use the truth God has given us, not content ourselves with watching the operation of what He has given others.

ECCLIASTICAL NOTES.

It is not at all uncommon—although, owing, we suppose, to the better cultivation of the logical faculty, not so common as it was thirty years ago—to find persons supporting the compulsory and objecting to the voluntary system of religion, from a consideration of the defects which are more or less incidental to the working of the latter. Two or three years ago this line of argument was very popular on Church Defence platforms. Latterly it has been dropped; the number and the significance of defections within having necessarily occupied the attention of Churchmen in preference to the number and the strength of opponents without. In the *Record* of Monday, however, a "Clergyman of the Church of England" parades the defects in the practical working of the Nonconformist churches as a sufficient reason for his preference for the Church of England. This writer states that it is one of the leading characteristics of Dissent to draw public attention from its own defects, shortcomings, and abuses, by endeavouring to fix "it" (*sic*) on "supposed" imperfections and errors in the Church as by law established. We are therefore told that we are either blind to the defects of our own system, or that we are knowingly acting contrary to the simple and plain injunction of our Lord, "Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye." This clergyman then proceeds as follows:—

They [Dissenting ministers] may indeed be constituted pastors of given bodies of people who in their arrangements for public worship and church discipline are in a sense free from State control; but are they free from the interfering and tyrannical control of obstinate church-members, of eccentric, crotchety, aged ladies, and of uneducated, domineering, purse-proud deacons?

When Dissenting ministers are conscious of errors and abuses in their system, do they find it easy to remedy them? When wishing to introduce what they consider to be improvements in worship and church government, are they always able to do so? I trow not. In what, then, does their freedom consist, and what is the meaning of Independency? It means the entire subjection of the minister to the will of the people; and this, be it remembered, is a will not fixed and settled, but liable to change at the caprice of a few active, meddlesome persons in his congregation. Oh happy liberty! Noble freedom! How easily satisfied he must be who is content with such!

Seriously, if these men could come before the public and say that they are free, not only from what they are pleased to designate the thralldom of the State, but also from thralldom that is real and felt by them in their respective communions; if they could publicly prove that Independency does not mean freedom to the people and bondage to the minister; if they could assure us that Dissent had no ancient customs, no ecclesiastical traditions that it fights and does battle for at its church-meetings as earnestly as ever Romanists contended for theirs; in fact, could they convince us that they have not fancied but real liberty to remove what they admit to be excrescences of their own system, to reform their own abuses, and to remodel their own organisations, and if they could fearlessly assert that they had done so, we should at least feel that they had reached their ideal of perfection, and, without committing ourselves to their peculiar views, we should be bound to regard them as earnest, conscientious men, who, however much mistaken, ought to have a candid and impartial hearing. Until they are able to do this, we must advise them to wash their own faces before they so earnestly urge others to purify themselves.

We must assure them we wish them all enjoyment of their fancied liberty and their imaginary exemption from earthly thralldom, choosing for ourselves to enjoy the fellowship and worship of the good old Church of England and her real liberty, until they can present us with something better.

The substance of this argument, stripped of its rhetoric, is, that Dissenting ministers are subject to

more odious thralldom than those of the Church, and, therefore, that the ministry of the Church is to be preferred.

We need scarcely dwell upon the soundness of this argument as for or against a Church Establishment, because it does not touch any question of principle or right, but solely a question of feeling. The "Clergyman's" argument is, that it is pleasanter to live under the thralldom of the State than under the thralldom of a Dissenting Church, and therefore he inclines to the former. To address arguments relating to absolute right and wrong, and what is Scriptural and what not Scriptural, to such a man, would obviously be a waste of time. Take an illustration. We are arguing with a man who is indulging in the pleasures of sin, which, as long as they last, are, no doubt, real pleasures. We put before him—taking the question on its very lowest ground—the pleasures of a holy life. "Thank you," he says, "but I prefer those in which I am now indulging." If the case has nothing to do with right and wrong, and if he will not argue it on that ground, how can you convince or turn him? "I prefer the pleasures of sin," says one man; "I prefer the bondage of the State," says another. The assumed rule of life in each case is the same, namely, that the sole law of conduct is preference and inclination—that you are always to take the agreeable and avoid the disagreeable, and that what is pleasant is right, and what is unpleasant is wrong.

But, for the sake of those who are offended because of the abuses connected with the working of Nonconformist Churches, it may be as well to add something to this argument. What we add shall not, for a sufficient reason, be our own. The "Clergyman's" letter appears in the *Record*; and in May, 1861, the *Record* went out of its way to state that the late Rev. John Angell James always looked at the Church of England with "honest Christian impartiality." Here we agree; for two of the ablest and most faithful testimonies ever delivered against the sinful foundation and sinful working of the Established Church were delivered by Mr. James in his addresses entitled, "A Church Member's Guide" and "Dissent and the Church of England"—only, when it wrote, the *Record* did not know of the existence of these publications. In the last of the addresses, it so happens that Mr. James takes up and replies to the very argument which the "Clergyman" parades in last Monday's *Record*. As Mr. James, therefore, is such an authority with the *Record*, we refer it and its correspondent to Chapter VI. of "Dissent and the Church of England." In this chapter Mr. James adopts the following argument:—first, that the evils which are to be found in the Dissenting Churches are exceptions from the rule by which their general state is to be judged of, and not the rule itself; secondly, that they are in ourselves, and not in our ecclesiastical opinions, while the evils existing in the Church of England are inherent in the system; thirdly, that while such evils are extraneous with us, the benefits of Nonconformity are inherent, but the very opposite is the case in the Church of England; fourthly, that the abuses of Dissent are strikingly analogous to the irregularities and disorders which existed in the Apostolical Churches, and which are mentioned so frequently and with such minuteness of detail in the Epistles of St. Paul; and, fifthly, that our abuses admit of easy correction, reformation, and removal, but not so, the abuses of the Church of England. Mr. James added another argument—namely, that Dissent had increased, was increasing, and would increase,—as, we may append, is sure to be the case where defects are not more inherent than virtues and where error is not more rife than truth. We cannot fill up these lines of thought, but they will no doubt be sufficient, as they are, to enable any man to reply to such a clergyman as this one who writes to the *Record*. They will also, no doubt, coming as they do from Mr. James, be sufficient to convince the *Record* itself.

"A Clergyman's" letter was provoked by the sermons of Mr. Spurgeon and Mr. Landels. We have now before us another sermon on the same subject as that which has become, in the course of the controversy of the last two years, so notorious. It is an Address given in the Broadmead Chapel, Bristol, on October 2nd, by the Rev. N. Haycroft, M.A. (Snow, Paternoster-row). We direct especial attention to this very able sermon, as being in a brief compass, the most comprehensive, fair, and satisfactory treatment of the whole question of Baptismal Regeneration as connected with the Established Church with which we have ever met. Mr. Haycroft describes, first, the doctrine itself, as held on the one hand by the Evangelical, and on the other hand by the High Church party. He next compares their

statements with the doctrine of the Bible. Having shown that the dogma derives no sanction from Scripture, he proceeds to show that it has no foundation in experience. He then compares the explanations of the clergy with the teachings of the formularies, which leads to the following conclusions:—

The result of our inquiry is a surprise that any man should think that the Evangelical theory of baptismal regeneration accords with the formularies of the Articles of the Church of England. Regeneration invariably bestowed at or in baptism is the doctrine to which every clergyman will be supposed by a candid inquirer to have given his "unfeigned assent and consent." The great majority of the Anglican clergy distinctly hold and avow this doctrine, and we honour them for their honesty. It is obvious that they experience no difficulty in the phraseology of the formularies, their ideas are exactly expressed by them; whereas the explanations given by Evangelical clergymen sometimes involuntarily suggest a suspicion, even in generous minds, that the endeavour to reconcile their position with their well-known views, is not much more satisfactory to themselves than to others. Although we are assured that they are conscientious in their belief, and know that many of them would readily relinquish their preferences if religious conviction required the sacrifice, we could not, with their views, honourably occupy their position; we could not subscribe to the formularies, nor remain in the Church, without violating our consciences, unless we believed in regeneration in baptism.

A sharp exposure of the divisions, the want of charity, and the acknowledgments of corruption within the Church follows. Mr. Haycroft does not deal in declamation, but the calmness of his argument will convince where declamation will utterly fail.

Another imprisonment for non-attendance at church, and yet another! The last occurs at Ryton, in Somersetshire; and the refusal to go to church has been followed by the imprisonment for seven days of Richard Davis and John Pinches, servants of Mr. George Mason, and by a corresponding abatement of their wages. We copy, on this subject, some sensible and timely remarks of the *Leeds Mercury*:

One of the magistrates in this case was a clergyman, and we should very much like to know whether he is the clergyman upon whose ministrations the prisoners refused to attend. If so, he has certainly resorted to a novel means of increasing his congregation, and one which will hardly increase the delinquents' affection for his sermons.

If a master has by law the power of compelling his servants to go to church, which we very much question, under pain of imprisonment, it is high time that he should be deprived of it. We shall be told, perhaps, that the servant is not sent to gaol for not going to church, but for not obeying his master's lawful commands; but as those commands are that he shall go to church, this seems to be a distinction without a difference. Can a Dissenting master require his servant to go to the meeting-house under the same penalty, or a Roman Catholic master compel his Protestant servant to go to mass? And yet it is hard to say why the commands of the Dissenter and the Roman Catholic are not just as lawful as those of the Churchman. It is easy to conceive a case in which a proceeding like that at Driffield Wold or near Birmingham might be a most intolerable hardship, as in the case of a Roman Catholic farm-servant hired by a Protestant master, the latter of whom might compel the former to attend a religious service which he believed to be heretical and attendance upon which would risk his salvation.

We shall doubtless be told that the two men committed in the neighbourhood of Birmingham were bad characters, and that they had frequently been expostulated with. But this, however it might justify their master in dismissing them, is no excuse for his assuming over them a power which no man ought to possess over his fellow man—that of dictating to him upon what form of religious worship he shall attend, and of enforcing his dictates by the machinery of criminal law. It seems perfectly absurd, however, to argue a matter like this. Those who really believe that the proceedings of which we complain are justifiable would be invincible to any arguments which could be brought to bear upon them; and we only mention the circumstance in order that our law, if it does in fact warrant such proceedings, may be brought into conformity with common sense and the liberal spirit of the age.

Canon Stowell has been speaking at Manchester on the position and the claims of the Colonial Episcopate. We find from a statement made at the meeting which the Canon addressed, by a Canadian clergyman, that the Episcopalian Church in Canada is self-governed, and self-governed with the happiest results. The people elect all their ecclesiastical officers—even up to bishops. Canon Stowell, however, looks further than Canada, and is of opinion that the Colonial Episcopate has "got into a rather entangled and embarrassed state," and while he speaks a thought crosses his mind which troubles it. Suppose a Free Church of England? which, of course, must have bishops, or it would be no Church at all? The Canon sees where these bishops might come from—viz., the colonies. The "colonials" might "accept an invitation," and make it all apostolic. A rather repulsive feature of the system of church extension as pursued in our colonies, is suggested to the *Manchester Examiner* by the proceedings of this meeting:—

Here, then, is a vast hierarchy, exercising a spiritual authority, constructively at least, over half the world. It is the growth of a few years, and we shall not undertake to say how far its propagation has been stimulated by visions of episcopal ambition at home. Certain it is, that the two great missionary societies which flourish within the Church of England are chiefly distinguished from each other by their attitude towards episcopacy.

The Church Missionary Society professes to place the salvation of the heathen first in order of importance, and the extension of episcopacy second; while we should hardly wrong the Society for the Propagation of the Gospel if we were to assert that it inverts this arrangement; at all events, its procedure seems to be governed by the principle that the world cannot be saved without bishops. The authorities of the Church of England have aspired to establish throughout the world of the future a mighty organisation which should rival that of Rome. The basis of their plan is to multiply bishops, to place all the bishops in a given region under the authority of a metropolitan bishop, and to subordinate all the metropolitan bishops to the authority of the Archbishop of Canterbury, who would thus be elevated to the rank of Patriarch or Pope. Nor is this the whole of the plan. In this country the action and authority of bishops are determined by specific laws. They can do nothing except what they are legally empowered to do, and the moment they overstep this limit their clergy and laity may set them at defiance. But heathendom and the British colonies present themselves as capital material for ecclesiastical experiments. There it is hoped that spiritual authority may develop itself unchecked either by law or public opinion, and carry the power of the Church to heights never imagined at home. Nor is there wanting a hope that when the system is fully developed abroad, we may be led, just for the sake of harmony, to import its principles for home use, and so establish a homogeneous, self-dependent, and all-powerful hierarchy, co-extensive with the regions that may fall under the sway, or be opened up by the enterprise, of the Anglo-Saxon race. It is the experiment of the Roman Catholic Church tried over again; and when we only consider the opinions of the men who have the chief control of the movement, we shall probably come to the conclusion that a hundred years hence there may not be a pin to choose between the twin tyrannies of Rome and Canterbury. Such is the system which is being framed to gratify the episcopal lust of power, and benefit a fallen world.

We are glad to notice that the *Clerical Journal*, apropos of the educational discussion at York, keeps true to its opinion with respect to the rights of Dissenters in State-assisted schools. The *Journal*, commenting on Canon Trevor's speech, says:—"He defended himself against the charge of intolerance, and said that he had always endeavoured, in every school with which he had had to do, to bring children of all denominations together. But this must have been intended in a different sense from that which the conscience clause contemplates. What is to be done with children who have not been baptized, or, being baptized, have had no sponsors? To make them learn the Catechism would be immoral in a high degree, and yet to exempt them is to concede the whole principle of the conscience clause. At all events, if public money is asked for, we cannot see how that clause can be set aside."

We are always glad to notice when compulsion not to do wrong is followed by a conviction of what is right, and by willingness to do the right. Such a case is now presented at Stepney. Stepney Church is said to have been built by St. Dunstan himself, in the reign of the Saxon King Edred, nearly a thousand years ago. If ever an edifice enjoyed a prescriptive right to Church-rates, that of St. Dunstan's, Stepney, did. But the churchwardens—reflecting, perhaps (first), on the fact that it must have been built by the voluntary benevolence and piety of their saintly forefather, and (secondly) the fact that Church-rates are gone, and (thirdly) on the fact that if they would they could not restore them—have decided thoroughly to repair the old church by "voluntary contributions." We take the following from a printed statement which has been obligingly forwarded to us:—

The rector and churchwardens are anxious to avoid any disturbance of the present quiet which happily reigns throughout the parish, by any reference to a Church-rate. They believe that sufficient interest is taken in the old church, to insure a cordial and voluntary response to their application for funds. Of course the days of Church-rates are gone. Many causes would come into operation to prevent numbers of persons who are sincerely desirous to preserve the fabric of this venerable relic of a remote past from supporting the making of a compulsory rate for the purpose. Into these causes it is not necessary for us to enter, as the work of reparation, which has now been set about, is proposed to be paid for by the willing contributions of persons who feel an interest in the maintenance of the old structure. The churchwardens are about to appeal for a public subscription, and we think we may venture to say that their appeal will be met by no illiberal response on the part of the inhabitants of the east of London, to all of whom Stepney parish church ought to be—and to the bulk of them no doubt is—an object of affectionate regard and interest.

We should hope that, as the "Old Meeting" people at Stepney, of whom the Rev. John Kennedy is pastor, have recently built for themselves, at a cost of nearly 12,000*l.*, a new church, the Churchmen of Stepney will be able to raise their 600*l.* We believe they will do so, and therefore give advertisement of their project to all who remember Old Stepney Church.

MORAL OF THE HASTINGS ELECTION.

(From the *Wesleyan Times*.)

The Hastings election ought to be monitory to the sincere and intelligent friends of religious liberty. Mr. Waldegrave Leslie's return serves to show us all what our duty and policy are in prospect of the

approaching dissolution. If our friends in other boroughs follow the negligent and seemingly indifferent example of the Nonconformist and Liberal Churchmen of that fashionable watering-place, we shall be nowhere in the next Parliament. Will no body of electors show these enervated persons whither they might turn with some chance of recovering their political health?

The contest, as may have been observed, was between Mr. Robertson, a declared Conservative, and Mr. Leslie, a pretended Liberal. The latter won the day by 687 votes to 646, a majority of forty-one.* Had forty-two of the electors who supported him kept their votes to themselves, the Palmerstonian would have lost,—the Palmerstonian, we say; for the successful candidate was Sir George Grey's private secretary. Ay; but then, the Tory would have come in, and how shocking that would have been! Now, Radicals as we may be, we are not prepared to counsel men most disgusted with the spurious Liberalism of the present Government, to hand themselves over to a Derby-Disraeli Cabinet. But it would be a wholly different thing, to decline voting for candidates assuming the names of Reform and Progress, yet shirking the substance. It is time such political impostors were shown that they are understood and appreciated at their just worth. Nothing more likely than that the denial to them of the support of honest men intent on securing good government, might let in obstinate defenders of ancient abuses; but these are preferable to pseudo-Liberal reactionists; and were it not so, the blame would lie, not on the electors who had conscientiously, wisely, and justly withheld their votes from a candidate of whom they could not approve, but upon that candidate himself for presuming to stand forward in pretended identification with a cause between which and him there was no true sympathy.

Mr. Robertson's estimate of his successful opponent, though that of a competitor, is perfectly true; and its truth must make it like gravel between the teeth of those electors who are responsible for Mr. Leslie's misrepresentation of the Liberal party. "He had been told," he said, "that the great difference was, that Mr. Leslie would support Lord Palmerston's Government, while his own support was uncertain. He would wish to know, however, what the support of Lord Palmerston implied. A great many of the electors were in favour of the ballot. Did Lord Palmerston support that? Many also were in favour of the unconditional abolition of Church-rates. Did Lord Palmerston advocate such a measure?" Mr. Leslie, it is true, called upon the electors to exercise their right in an independent manner; and, though Hastings is not a large place, we do not know that any great portion of the inhabitants are under external constraint, unless it can be supposed that the proprietors of the better class of lodging-houses have certain notions as to the side on which their bread is buttered. He also vaunted that he, for his part, stood upon political principles. On the one hand, then, he suggested a justification to those Liberal electors who might not be satisfied with him; while, on the other, no principle is discernible as his standing-place, unless it be the principle embodied in our political "Ready-to-halt's" reference to the motto, "Rest, and be thankful": for Mr. Leslie, like Earl Russell, confined his illustrations to the reforms that *had been* effected, with a pointedness which seemed to say no more remained to be attempted.

It is stated, indeed, that the Nonconformists gave Mr. Leslie their votes under protest. If this really signifies that, at the general election, they mean to set on a different policy, and resolutely to turn their backs on any candidate who will not, for instance, pledge himself to support without compromise or delay the total and unconditional abolition of Church-rates—in that case, a milder view may be taken of their mistake, though, we think, this was not the best way of convincing observers that they either understood their position or regarded their principles. It cannot be doubted that, so far as the present Government is concerned, advantage is being taken of the backward voting of the House of Commons on Church-rate and kindred questions, to make it appear as if such matters had been set aside, and, remanded to a remote future, if not got rid of for ever, no longer concerning the men of the existing generation. The whippers-in of the party have received their cue; and their masters will have no reason to complain of any want of assiduity in following it. For, of all things, to practitioners of this class, nothing is so irksome as the interference of sectional or special questions with the regular conventional understandings on which political combinations are kept together. These travellers for the house of Palmerston and Company will therefore diligently whisper into every open ear that it is all over about Church-rates, and a good job too; for those envenomed Dissenters were always a bother at the Reform Club.

What, then, we envenomed Dissenters shall have to do is, to undeceive our brother electors as to this representation, and to afford both them and the whole race of Liberal candidates, old and new, practical proof, that the demand for the removal of compulsory contributions to the support of religion, instead of being put in abeyance, is meant to be renewed with more obstinacy and more bother than ever. Only a few months are left for preparation; but, if they are used well, the emissaries of Downing-street and Pall-mall will find those whom they are commissioned to bamboozle after this

fashion, ready to pay for their whispered intimations by sending them off with a flea in their own ear. In the larger and more populous boroughs, no amount of sophistication will turn the bulk of the electors from their steady purpose. But there are a number of second-rate boroughs where, on other questions, parties are so nicely balanced, or so equally divided between contending interests, that the issue will depend very mainly on the industriously-spread report of Church-rates being a deferred question, and on the manner in which that specious story shall be replied to by those of the electors who will have the power to prove it otherwise. Nay, nothing is more certain than that in thirty or forty such cases it lies with the Nonconformist electors to put on such a front as will enable all intending candidates of the Liberal complexion to anticipate matters, through the conviction that it will be useless for any such man to present himself unless he means to "take the pledge." All that this section of the borough voters in their several towns have to do is, to collect their strength, taking care to establish a thorough understanding and direct communication among their different congregations. Let it be borne in mind, that it is neither this denomination, nor those two persuasions, but every body of Protestant Nonconformists in the place, that may be appealed to, and, as we believe, can be relied on, to join in such a movement. We will answer, at least, for every order of Methodists; and we embrace this opportunity to warn Dissenters of other churches, that, if they do not look after the Wesleyans as well as the other Methodists, and after Liberal Churchmen as well as avowed Nonconformists, they will lose some of the best elements of their collective strength. As usual, there will be a great deal of kicking against the pricks. Honourable gentlemen will beg to be excused from pledging themselves, or they will boldly resent the idea of being fettered in any way; but these recalcitrations, gentle or more decided, must not be heeded. Let the voting of the moribund House of Commons on such subjects have been what it may, it is an implied principle of modern legislation, that no man ought to be constrained to support either his own or another man's religion; and for the full embodiment of that maxim in the statutes, we have a right to call.

CARDINAL WISEMAN'S PROOFS OF THE INCREASE OF POPERY IN ENGLAND.

(From the *Leeds Mercury*.)

No slight perturbation has been created in some circles by the startling announcement made last autumn at Malines by Cardinal Wiseman, and recently repeated by him, respecting the increase of Catholicism in England since the year 1829. These triumphant statements have been abundantly quoted in the journals of the day; and some of the most ardent students of prophecy have forthwith bared their arms for "the last great struggle," known as the battle of Armageddon. There seems, however, to be little or no foundation for the statements that have created this movement. No authority, save the Cardinal's, is offered for the figures set forth, and though he is the representative of Roman infallibility in England, his arithmetic has not been allowed to go without question. His Eminence, in the address delivered on the 21st August, 1863, at Malines, said:—

"You are aware, gentlemen, that Catholicism in England is in a progressive state. This is a truth not only recognised by all the members of the Catholic Church, but admitted also by those who do not belong to her. Everybody in England seems to acknowledge that Catholicism is daily gaining ground upon Protestantism."

"A few facts will enable you better to judge of the importance of this progress, and these facts will consist of simple statistics carefully framed. There is no eloquence more conclusive or more persuasive than that of figures on a subject like this, and all fear of exaggeration will thus be entirely avoided." He then went on to say:—"From 1831 to 1841 the population increased 14 per cent.; in the same period the number of priests was increased 25 per cent. During the ten following years the population increased 13 per cent., the number of priests 45 per cent. Lastly, from 1851 to 1861, while the population increased 12 per cent., the number of priests has augmented by nearly 37·67 per cent."

Then follow other figures by which the meeting was "to judge of the consoling extension of the Catholic Church in England."

In 1830 we numbered only 434 priests for the whole of England. We have now 1,242, that is, three times as many within 60. The number of our churches, which was then only 410, now amounts to 872. From 16 convents in 1830, we have risen to 162 in 1863. Lastly, while in 1830 no house of religious men existed there, in 1850 there were 11, and their number at present amounts to 53.

In a subsequent passage it is stated that "in 1826 there were in London 48 priests; in 1851, 113; in 1863, 194; now (i.e. in 1864), 200. The number of our churches for these three periods respectively amounts to 24, 46, and 102. At the first of these dates there was but one single convent, at the second 9; now there are above 25. Lastly, while in 1826 religious houses of men and institutions of Catholic charity had no place in the statistics of the diocese, the first now amount to 15, the second to 34."

This increase we are to understand to be due to the establishment of the "Episcopal Hierarchy" (consisting of an archbishop and twelve bishops) by the Pope in 1850—"which has not only contributed to diffuse the episcopal action still more widely over England, but may be said to have bestowed a new life on Catholicism by creating a new form of existence for our Church."

At Malines these "eloquent" figures were understood to prove that the increase had come from an

increase of conversions in England. In England they were accepted as a proof that the members of the Church of Rome have shifted from one quarter of the United Kingdom to another, and that the foreign element, increasingly interfused into our largest manufacturing centres, must sensibly increase the numerical strength of the Romish community. These different readings led to the attachment of different values to the statements. At the Catholic Congress they were taken to point with unmistakable directness to "the speedy return of England to the allegiance of the Sovereign Pontiff"; at the Census-office, Somerset House, and the Statistical Society's Rooms, St. James's-square, they are taken to point to an Irish immigration which should be better defined than it is.

The Cardinal's statement, like others of a similar kind, was reduced in the crucible of the statist, and fully analysed. Mr. Wm. G. Lumley, one of the hon. secretaries of the Statistical Society, took it home with him, and tested it by means of the two last census returns, the returns of births and marriages, and those of crime and pauperism. The result shows the inquiry to have been searching and patient, and to have been carried out not for polemical, but for scientific purposes. This gentleman shows that, in round numbers, the Roman Catholics in England were 300,000 in 1844, when the estimated population was 16,529,000, or 1·8 per cent.; that in 1851, when the population was returned at 17,982,849, they were 750,000, or 4·2 per cent.; and 900,000, or 4·4 per cent. in 1861, when the population was found to be 20,119,496. The increase in the first period of seven years was 2½, whereas in the second period of ten years it was only ½. So sudden a rise and fall is regarded with curiosity by the student of figures, and is at once set down as due to no mere moral or religious influences. He at once resorts to those returns which gauge the Irish immigration of the same years. The number of foreigners in England in 1851 was 50,289; in 1861, they were 84,090, of whom 73,434 were Europeans. Of the Irish it may be stated that 5·6ths are of the Roman Catholic faith; and of what may be termed foreigners, the largest portion by far, being of the French, Italian, Polish, Belgian, and Spanish nations, adhere also to the Romish Church. Allowing, as has been stated, that in 1851 the number of Catholics was 4·2 per cent. of the population, it will be evident that if the ratio of the Irish to the population was 2·9 per cent., 5·6ths being Romish, it follows that if the foreign element be added, very little margin indeed will be left for an increase to the Roman Catholic ranks in England and Wales, arising out of the conversion of the inhabitants of this island. In 1861 the number of Catholics was 4·4 per cent.; that of the Irish 3 per cent.

The marriage returns, no mean test in this matter, show a progress so slight as scarcely to be complimentary. In 1851, out of 1,000 marriages, 849 were according to the Church of England, 108 Nonconformist, and 43 according to the rites of the Roman Catholic Church. In 1861, out of 1,000, there were 798 according to the Church of England, 154 Nonconformist, and 48 of the Roman Catholic Church. The gain in the second class is 46, but in the third only 5.

Further light is gained from certain returns respecting the Catholic paupers, Catholic schools for the poor, and Catholic criminals. Of paupers, the total belonging to the Church of England, adult and children, in 1860, was 96,224; to Roman Catholics, 8,130; to other religious denominations, 8,290. These paupers are principally found in London and the manufacturing districts, where the Irish most abound. The attendants at the poor Catholic schools, compared with all others, are as 47,265 to 720,781; about 1·16th; but the ratio of increase between 1856 and 1862 is greatest in the number of Roman Catholic scholars, probably because the actual movement with respect to education among the Catholics seems to have only commenced in 1856—long after it had begun in the Established Church, or amongst Protestant Nonconformists. A return made to Parliament in 1862 shows the prisoners in England and Wales to have numbered 7,682, of whom 1,426, or 18·5 per cent., were of the Romish faith: that made in 1864 shows a total of 8,070, of whom 1,747, or 21·4 per cent., were Romanists. From this it appears that while the Roman Catholic population of England and Wales does not amount to 1·20th part of the inhabitants, 1·5th of the inmates of the gaols in those countries are set down as of that religion, and that the ratio of such inmates appears from the experience of the last two years to be rapidly increasing. Upon this discovery Mr. Lumley makes the following very appropriate reflection:—

This fact, while it serves to denote the grades and classes of the principal body of the members of that Church in England, renders it a most imperative duty upon those who have the general control over the Government of this island, as well as those who profess to have the spiritual ruling of this Church, to take prompt and urgent steps to remove the demoralisation which is thus shown to exist among its members.

The tables referred to show that the Roman Catholic churches, chapels, and schools, &c., are found in the greatest numbers in the metropolis and in certain counties where are the large centres of industry. It is to these quarters that the 73,434 European foreigners, and the 601,634 Irish (1861) have flocked. If a fact were needed to confirm the justice of the induction expressed as to the source of the late increase of Roman Catholics in England, it is not wanting. In Ireland, in the year 1834, when the number of Roman Catholics was 6,436,060, the members of the Established Church there numbered 853,160, which is equal to 13·25 members of

* These numbers turn out to be a mistake. It will be seen from a paragraph elsewhere that Mr. Leslie's majority was only twenty-nine.

the Established Church to 100 Roman Catholics: in 1861, the Roman Catholics numbered 5,505,765, the members of the Established Church 691,872, the proportion being 15.35 members of the Established Church to 100 Roman Catholics. There is a loss of 2 per cent. against the Romanists in Ireland, without taking any account of the Protestant Dissenters, who number more than half a million. This circumstance forms a very good illustration of the manner in which error is generally due to the partial statement of truth. Had his Eminence looked fairly round the question with less of the feelings of a religious partisan those of the statistician, he must have discovered that the result over which he called the Romanist community to exult was derived from a process commonly known as robbing Peter to pay Paul, which, in the eyes of most men, would deprive it of a considerable share of its value.

So far we have dealt with the aggregated members of the Romish Church in England and Wales—now let us look with Mr. Lumley at the statement affecting the priests and church accommodation, &c. A careful examination of various official returns leads him to the following conclusion, which we quote in full:—

It appears, then, that the total number of the religious clergy and ministers in 1851 was 25,978, and in 1861 was 30,285. The total increase was 4,307; that of the Established clergy was 1,875, or 10.8 per cent.; that of the Protestant ministers 1,435, or 22 per cent.; and that of the Roman Catholic priests 216, or 21.6 per cent.

Taking the clergy, the ministers, and the priests together, the number will be altogether 28,251; of these the proportions are—Clergy of the Established Church 67.9 per cent. of the Protestant ministers 27.7 per cent., of Catholic priests 4.3 per cent.

Hence, though the number of priests has increased in a greater ratio than the clergy of the Established Church, they have not increased in so great a ratio as the Protestant ministers. Of course the demand for the clergy depends upon the number of churches, which is limited by that of the parishes, whereas the demand for ministers and priests depends on the congregation which is not subject to any arbitrary limit.

So far as the Romanist churches and chapels are concerned, the facts before us show that for a time they were increasing in proportion to that of other places for worship, but that since 1857 the ratio of increase has suffered depression. The greatest number of these churches is in those towns or districts most frequented by the Irish. Of the 551 Roman Catholic places registered in 1861, Cardinal Wiseman assigns 103 to London in 1863, whereas the official returns assign but 44. With regard to church accommodation, we have nothing later than Mr. Mann's report of 1851. From this source we see that the Church of England provided sittings for 5,317,915 persons; Protestant Nonconformists, &c., provided sittings for 4,908,537 persons; Roman Catholics for 186,111 persons.

Concerning convents and religious houses mentioned by the Cardinal, a priest, in a letter to the Committee of Council on Education, and contained in the Parliamentary papers of the past session, writes thus:—"The convent is nothing but our (school) mistress's house, containing three religious sisters employed in the schools, and one lay sister for the house work, though it is usual for Catholics to call any house inhabited by nuns a convent." This statement was confirmed by Lord Edward Howard, who said, in a recent Parliamentary debate, that "in ninety-nine cases out of a hundred" the convents were of this kind. There are several exceptions, we know, but the above explanations, together with the fact that the number of nuns was officially registered in 1861 at 585 only, may be taken as sufficient evidence that the convents established here are very different from the formidable institutions heard of in France and Spain.

Under these rays of light it is to be supposed that the Englishman will soon lose his "belief that Roman Catholicism is daily gaining ground upon Protestantism;" and whether he may contemplate with fear or hope the advent of Catholic supremacy, that event seems so exceedingly remote that no one of this century or the next is likely to be affected by it. That the Church of England has suffered loss is a fact that cannot be doubted, but its loss has been gain to the Protestant Nonconformists, not to the Roman Catholic Church; and the "increase" announced by Cardinal Wiseman cannot have arisen from conversion, but must be set down almost entirely to the shifting of the members of the Papal Church from one part of the Pontiff's spiritual dominions to another.

FATHER IGNATIUS IN LEEDS.

(From the Leeds Mercury.)

On Saturday night, Father Ignatius delivered a second lecture in the Stock Exchange Hall, the subject on this occasion being "Monks and Monasteries." There was a very poor attendance, the room being about half filled. The lecturer commenced his address by defending himself against those who had endeavoured to dissuade him from his mission when the Order was in its infancy, and then proceeded to deplore the dead and apathetic state of the Church of England forty years ago, when men's religion was only a sort of respectable custom; but immediately after that period a few devout men of "our college" (the Oxford University) sounded an alarm, when the Church was rocking to and fro, and when the danger was so great that it was feared the vessel would be lost. That sound came from the long-sleeping university, from men who were the impersonation of Jesus Christ Himself in human form and the successors of those twelve corner-stones, the Apostles. Others then came to the assistance of the

movement, and the doctrine of solemn confession and absolution was promulgated, which at the time created a great storm; but in these times how familiarised the people had become with the observance of Catholic externals and rites. One reason why Tractarians (whom the lecturer held possessed his theory but not his practice) had failed, was because there had been too much temporising about their movements. Tractarians and Puseyites had no right to find fault with the Norwich monks, because they were only putting the cap upon the pillar which the Tractarians and Puseyites had raised themselves. He had been advised by the Tractarian clergy, and some of them had offered to help him if he were more "judicious." Father Ignatius then asserted, absolutely and without equivocation, the doctrine of the real presence, insisting on the necessity of gravely the fact upon the minds of the people as an aid to salvation; defended the observance of the rites and ceremonies of the Norwich Order from Malachi, the Prayer-book, and the interpretation which the Early Church had put upon certain passages of Scripture; and, against returning to Tractarianism, observed that it had done a great work, but had not yet half fulfilled its mission. When they taught the real presence, why did they not use the externals? he asked; it was in this they had failed. If they believed in the real presence, why did they not fall down and worship it? As to auricular confession, no one was now startled at the idea, the Prayer-book provided for it; and the only difference between the confession of the Church of Rome and the confession of the Church of England was that the former compelled confession and the latter exhorted to it. In referring to the battle which had been fought at the church in St. George's-in-the-East for vestments and vestments, the lecturer said he could not understand why the Churchmen in Leeds had not insisted upon the use of the proper and lawful vestments in their churches, when the Prayer-book enjoined their adoption. The lecturer must say he did not think the Church of England could act out her mission until she had restored to her what had been taken from her at the time of the demolition of the monasteries; and if the orders of monks were restored, with sisters of mercy, friars, and other agencies, there would not be the necessity of one man having the cure of 15,000 or 16,000 souls, instead of, as it should be, one minister to 1,000. The Father then alluded in glowing terms to the joy it would give him to see Kirkstall Abbey restored to its ancient glory, with its 200 monks at call to visit the sick, and for other holy duty. He asked why should not a deputation be got up to the owner of the abbey for its conversion into a monastery, and why a society should not be organised for the whole of the county? The matter should be published in our newspapers, and it must be seen what could be done. He did not wish to be the superior of every monastery he might further—he disclaimed aspiring to the honour—but he hoped the descendants of those Yorkshiremen who had erected it would take the matter up. (The lecturer concluded by an appeal for pecuniary help, offered prayer, and the Rev. Mr. Wood, one of the curates of the parish church, pronounced the blessing.)

LIBERATION MEETING AT CORWEN.—A very interesting and influential meeting in connection with the Liberation Society, was held in the British School in the above town on the 7th instant. The chair was taken, and the duties of it very ably fulfilled, by R. P. Roberts, Esq., Rhyd-y-fen. Addresses were delivered by the Rev. A. J. Parry and George Kearley, Esq., and Rev. R. Roberts, and at the conclusion the following resolution was proposed by Mr. Roberts, and seconded by Mr. Edwards, Pennybont, and unanimously adopted:—"That this meeting most cordially approve of the object of the society, and will do all in their power to further it." After a vote of thanks to the chairman and speakers, and singing the National Anthem, the meeting separated.

CHURCH-RATES IN ST. CLEAR.—A meeting of the parishioners of this Cornish town was recently held. What was to be done was not allowed to transpire. The Dissenters, however, were on the alert, and went in a large body to the vestry. Was there to be a Church-rate? Not exactly; but a resolution was moved to allow an influential landowner in the parish to put the church in repair at his own expense. Of course this was permitted to pass. The last opposition to the rate has, apparently, done its work. It may be mentioned that, annoyed at the treatment to which Dissenters are subjected at the hands of the clergy of the Established Church in the burial of their dead, the Dissenters of St. Clear have recently provided a cemetery for themselves. The day of dedication was marked by eloquent testimonies in behalf of the principles of Nonconformity.

COURT OF ECCLESIASTICAL APPEAL.—The Churchman announces the formation of an association for endeavouring to obtain a new ecclesiastical court of appeal.

THE FRANCO-ITALIAN CONVENTION AND THE WRITERS ON PROPHECY.—It is a curious fact, though no minister of the Gospel nor theological writer has yet noticed it, that the year 1866, which Louis Napoleon has fixed on as the time for withdrawing his troops from Rome—which will be virtually leaving the Papacy in that city to its fate—is the very year which nearly all our most eminent commentators on the New Testament, and writers on prophecy, from the time of Bishop Newton downwards, have, by a wonderful concurrence of opinion, named as the year in which Popery is to receive its deathblow.—*Advertiser.*

IMPRISONMENT FOR NON-ATTENDANCE AT CHURCH.—At the Condoover monthly petty sessions, on

Wednesday, before the Rev. H. Burton and Mr. H. De Warter, two agricultural labourers, in the employ of Mr. George Mason, farmer, Ryton, named John Pinches and Richard Davies, were brought up at the instance of their master, charged with having, on the 4th of September, refused to obey his lawful commands. From the evidence it appeared that the "lawful commands" deposed to in the summons were resolved into the fact that on the day named, it being Sunday, Mr. Mason ordered the men to go to church, which they point-blank refused to do. The case having been fully proved, the defendants were sentenced to seven days' imprisonment in the House of Correction.—*Birmingham Post.*

THE BIBLE SOCIETY AND THE CLERGY OF THE ESTABLISHMENT.—A correspondent of the *Oswestry Advertiser* says:—"I have observed in the papers of late the absence of clergymen of the Established Church from the meetings of the Bible Society. What does this mean? At Rhyl last week, a Dissenting minister presided, and Dissenting ministers were the only speakers. Is this noble society, the only society that issues nothing but the pure and simple Word of God, to fall entirely into the hands of Nonconformists? I have also noticed that now-a-days the most Evangelical of Evangelical clergymen attend and take part in the meetings of the Propagation Society. Again I would ask, what does this mean? Do the signs of the times warrant us in hoping that the Protestant portion of the laity, deserted by their clerical leaders, will some day, in our day, make a stand, and establish a Free Church that shall comprehend within its pale all true Protestants, whatever creed and sect they may now favour? Amen!"

THE BISHOP AND THE VICAR—THE LIE DIRECT.—An angry and undignified correspondence between two dignitaries of the Church—the Bishop of Manchester and the Vicar of Rochdale—has been published. The quarrel arose out of the negotiations for the sale of some Church land, and soon got so warm that the bishop charged the vicar with being guilty of "a most deliberate and shameless falsehood," while the vicar retorted by lecturing the bishop for indulging in "revilings and threatnings sadly inconsistent with the character of a Christian bishop, and damaging only to their author." The bishop subsequently refused to countersign the vicar's name to a certificate as worthy of credit, whereupon Dr. Molesworth demanded an apology for the insult, and accused the bishop of "tyrannical prostitution of episcopal privilege to the purposes of individual defamation or persecution." The bishop refused to apologise, point-blank, said that he should do the same again, and declined to hold any further correspondence with the vicar, or to countersign his name as worthy of credit. So Dr. Molesworth publishes the correspondence with a statement of facts.

PSALMODY AND COLLEGE EDUCATION.—The following letter has, we understand, been sent to the metropolitan colleges of all denominations:—

Gentlemen,—Our Tonic Solfa movement promises this season to be more useful in connection with Psalmody than in any previous year. During the last eighteen months alone, seven of the newest and best Psalm tune-books (Church of England, Wesleyan, Presbyterian, Baptist, and Independent), have been printed in the Tonic Solfa notation, and the teachers with whom I have held conferences in different parts of the country are awakened to new earnestness for Psalmody work.

Can I do anything for your college? Young ministers, of all persons in the world, ought to make themselves capable of influencing and guiding the service of song in the House of the Lord. I shall be happy to visit your college, and deliver a lecture to the committee and students, and to recommend to you the best teacher of the Tonic Solfa method in your neighbourhood.

Earnestly hoping that you will permit me to help you in this great work,

I am, Gentlemen, cordially yours,

JOHN CURWEN.

North-street, Plaistow, E., Oct. 8, 1864.

SPIRITUAL TRIBUNALS.—The Rev. F. D. Maurice, in an able letter to the *Times* of last Tuesday, shows how the Bishop of Capetown is applying the principle of spiritual jurisdiction to set up one law for the clergy and another for the laity—"the first to be administered in the name and by the officers of the Metropolitan, the other to be administered in the name and by the officers of the Queen." "I do not say," adds Mr. Maurice, "that these two laws will be equally ill-administered. I believe the Queen's officers will struggle under great obstructions to follow some standard of justice. They will be said to obey secular instinct. The other tribunal will be what such tribunals have been in other countries—what they have already proved themselves to be in South Africa. Those who are zealous for the well-being of their own countrymen and of the heathens among whom they dwell, should ask themselves whether they will be parties to so fatal a contradiction. If they are, they may expect to see the example which has been afforded by the colonies copied here. In England a jurisdiction will be restored which neither we nor our forefathers have been able to bear."

THE ROMAN CATHOLIC CHAPLAIN OF PRESTON GAOL.—The vicar and clergy of the parish of Blackburn having joined in recording their protest against the recent vote of the Lancashire magistrates, granting 40l. to furnish a room in Preston Gaol with an altar and crucifix, and to provide the Roman Catholic chaplain of the gaol with ecclesiastical vestments, the memorial was presented to the Lord Bishop of Manchester on Friday afternoon by the Rev. Archdeacon Rushton, vicar of the parish. After citing the course adopted by the magistrates, the memorialists state that it is a public recognition of "the doctrine of Transubstantiation, the sacrifice

of the Mass, and the adoration of images, which your memorialists have solemnly declared to be 'idolatry to be abhorred of all faithful Christians,' and 'a fond thing vainly invented and grounded upon no warranty of the Scriptures.' Your memorialists, as ministers of the Established Church, now find themselves in the anomalous position of being bound by their sacred vows to teach and preach against practices which the Legislature has sanctioned and the magistrates have adopted. Your memorialists are constrained to declare their firm conviction that the encouragement of these practices by grants of public money is contrary to the plain teaching of Holy Writ, a dishonour done to Almighty God, and is fraught with dangers to the wellbeing of this nation."

THE BISHOP OF LINCOLN last week delivered a charge to his clergy, and referred at some length to the sceptical tendencies of the day. He considers that the "egotistic scepticism" of the present day will not easily gain admission into the "practical English mind," and attributes its temporary prevalence to the fact that it is "so flattering to the pride of the natural heart, so congenial to the habits of intellectual self-confidence which have been fostered by the rapid triumphs of science, and so soothing to minds which have rebounded from high hard assertions of authority." He alleges that Dr. Colenso having "unhappily adopted the first principles of scepticism," in setting up man's subjective judgment as the ultimate standard of truth and falsehood, "has gone on with characteristic rapidity to the rejection of the fundamental doctrines of our faith . . . and has built up another gospel, a rival to the revealed Gospel of the Lord Jesus Christ." Nevertheless, the right rev. prelate considers that though the utterance of such opinions from such a quarter afforded reasonable ground for anxiety, the works which have caused so much alarm, and pain, and sorrow, will soon "sleep on neglected shelves, by the side of the Tolands and the Chubbs of the past." His only hope is in "that Power whose breath could dispel the clouds around us," and meanwhile he exhorts his clergy "so to frame their own outer and inner lives that they might be proofs of the power of religion which no sceptics could gainsay—an argument which the most unlearned could understand, and which convinced those who were too indolent or too prejudiced to reason."

DISCOURAGEMENT OF CHRISTIANITY IN THE 19TH CENTURY.—The following notice has been posted in Peterborough Cathedral during the present week:—"Notice.—The sextons, bedesmen, and porters are desired to request the removal of all strangers and visitors to the cathedral from the aisles and nave during the hours of Divine service.—By order (signed) H. P. GATES, Ch. Cl."—Can anyone imagine anything more illiberal or likely to deter people from going to church? Here is a cathedral which, whether it be so or not, is generally considered to belong partly (at least) to the State and the people, from which the people are to be requested to remove, by sextons, bedesmen, and porters, if found anywhere but in one place of limited dimensions (the choir) during Divine service. If one should happen to be five minutes late in attending service at the cathedral, he or she may expect nothing less than to be pounced upon as he walks up the nave, and be requested to move forthwith by the porter or the sexton! If a stranger, passing through the town and having an hour to spare (say from ten to eleven o'clock in the morning), should make the unfortunate mistake of going to inspect the interior of the cathedral, his removal would be at once requested. On Sunday morning last this order was carried out in a most unpleasant manner. A few persons who were late had taken their seats in the nave, when they were requested, in not the most polite manner, by a man of "mighty voice and mighty limb with visage grim," to go out of the cathedral!—and, they went—probably to break the Sabbath, as they were not allowed to keep it in God's house. The legality of this course is doubtful; and it is not improbable that if an assault be committed by a vergier against any person who refuses to leave when ordered that an expensive proceeding will follow.—*Stamford Mercury*.

DEAN ALFORD ON THE AUTHORISED VERSION.—The first number of the *Sunday Magazine*, a new periodical edited by the well-known Dr. Guthrie, contains an article by the Dean of Canterbury, in which the Authorised Version of the Scriptures is discussed. Dean Alford, reminding his readers that of the 500 and more of the manuscripts of the Gospels from which the text was printed, "no two are in all points alike, probably in no two of the more ancient can even a few consecutive verses be found in which all the words agree," and adding that some of the differences are very important, "even to the omission in some copies and insertion in others of passages of considerable length," remarks still further that in the most ancient documents, the forms of the sacred text become more widely divergent. He says:—"Nay, a remarkable phenomenon is forcing itself on the minds of those who have been widely conversant with these oldest authorities, viz., that the further back we go, the more divergent in mere outward form become the wordings of the same passages which are narrated by the Gospels in common, and also the more divergent in the different primitive manuscripts, become the mere words of the sacred text throughout." The practical purpose of the article is, to urge the revision of our present version of the New Testament. After saying that our English version "abounds with errors and inadequate renderings," he (Dean Alford) continues—"In this matter let me speak plainly, and say that the Church of Christ in this

land has not acted faithfully by her members. A formidable list of passages might be given, in which our version either has confessedly misrendered the original, or has followed a form of the text now well known not to have been the original form. These might be corrected at any time; and it is a grievous thing that this has not been done, or is not now doing. For, as matters now stand, we are printing for reading in our churches, we are sending forth into the cottage and the mansion, books containing passages and phrases which pretend to be the Word of God, and are not: and that when the remedy is most easy, and lies at any time in our power. Let a commission of men learned in the Scriptures be appointed, chosen from our different Christian denominations, with definite powers as to this weighty matter, to be exercised under proper safeguards; and in a few years at most this stumbling-block will have been removed. The time may not have been ripe for it a short while ago, but I believe it is ripe for it now, at least as far as regards the New Testament. And mind, I speak not as a youthful enthusiast, but as one whose life, now not a short one, has been mainly spent in the study of the Sacred Word; not as a lover of change in this matter, but as an ardent admirer and lover of the dear old English words of our national Bible."

THE CHURCH CONGRESS AT BRISTOL.—The arrangements for the Church Congress which will be held at Bristol this week have been completed, and the attendance of clergy and laity is likely to be as large as that of either of the previous congresses at Oxford, Cambridge, or Manchester. The Congress will be preceded by Divine service in the Cathedral, where a sermon will be preached by the Very Rev. Harvey Goodwin, D.D., Dean of Ely. On the first day (Tuesday) the Rev. Canon Kennaway, the Rev. Prebendary Mackarness, and the Rev. Brymer Belcher will introduce the subject of an increase of the Episcopate. The question of Home Missions and Lay Agency will be undertaken by the Rev. Canon McNeile, the Rev. William Baird, and the Rev. Joseph Bardsley; Prebendary Trevor, the Rev. A. T. Lathbury, and the Rev. A. T. Lee will speak on Synods of the Church; Archdeacon Emery and Prebendary Mayne will discuss the subject of Rural Deans and Decanal Chapters; the Hon. Canon Lyttelton, the Rev. C. D. Marston, the Rev. W. Knight, and other gentlemen will speak on Foreign Missions and the Supply of Missionary Candidates. For the second day (Wednesday) the following is the order of business:—Parochial Subdivision, Organisation, &c.—Mr. H. A. Beresford Hope, Mr. J. M. Knott, and Mr. J. M. Clabon; Church Architecture and Decoration—Mr. T. Gambier Parry, Mr. W. Burges, and Prebendary Clerk; Mutual Relations of the Church of England and Ireland—the Archdeacon of Meath and the Right Hon. Joseph Napier; Free and Open Churches—Archdeacon Sandford, Lord Lyttelton, and the Rev. C. Kemble; Augmentations of Small Livings—Rev. G. H. Sumner and Rev. W. W. Malet; Dilapidations—Canon Woodgate, Rev. E. J. Carter, and Rev. J. T. Ludlow; Social Hindrances to the Spread of Christianity—Rev. Erskine Clarke, Canon Stowell, and Mr. M'Gregor, M.A. For the third day (Thursday), the subjects fixed are—Education of the Clergy—the Dean of Canterbury, Prebendary Goulburn, Rev. E. A. Letton, and Prebendary Freeman; Association for Aiding Poor and Enfeebled Clergy—Rev. J. H. Titcomb and Rev. E. Neale; Church Finance—Rev. Dr. Hume, Rev. C. B. Tyre, and Mr. R. Brett; Middle-class Education—Canon Moseley and Prebendary Brereton; Adult Education and Night Schools—Rev. J. P. Norris, Rev. G. Buckle, and Rev. L. Tuttrell; the Revised Code and Church Training Colleges—Mr. J. C. Colquhoun, Hon. and Rev. S. Best, and Rev. W. Smith; Church in the Workhouse—Mr. J. Meymott; Church Music—Mr. John Hullah and Rev. L. G. Hayne. The morning and afternoon sittings are to be held in the Victoria-rooms, and the evening collective meetings at the Rifle Drill-hall.

Religious Intelligence.

HANTS CONGREGATIONAL UNION.

The annual meetings of the Hants Congregational and Sunday-school Union were held at Basingstoke, on Monday and Tuesday last week. On Monday evening there was a service in connection with the Sunday-schools, in the Congregational chapel; and on Tuesday the ministers and other delegates connected with the union held their annual meeting there, the Rev. Norman Glass in the chair.

After devotional exercises, the Rev. JOHN WOODWARK introduced the business of the day, and read a very comprehensive report of the proceedings of the union during the past year. From this report it appeared that the ordinary operations of the society continue without change, but the evangelistic work had made encouraging progress. The returns from the evangelists were generally of a very favourable character, and their superintendents spoke in very confident terms of the value of this agency. There were five evangelists, jointly supported by the Home Missionary Society, the county union, and local subscribers. After making grants according to the means of the union, and regretting that there were not funds to meet every application,

The Rev. Mr. ADKINS, of Southampton, the Rev. Mr. FLETCHER, of Christchurch, and other ministers, gave accounts of what was doing in their respective localities, and urged the importance of carrying forward the work. The treasurer, Mr. Seymour, having resigned the treasurership in consequence of

bad health, a cordial vote of thanks was passed to him for his services, and Mr. Sharland was appointed in his stead.

The CHAIRMAN, on behalf of the meeting, expressed his satisfaction that the treasurer and secretary of the Home Missionary Society had accepted their invitation to be present on that occasion; and he felt assured that good would come out of their visit.

Mr. MORLEY then addressed the delegates on the general question, urging the need of a higher spiritual life as the first requisite in order to their realising an improved state of things in connexion with the evangelisation of Hampshire. It was very clear to his own mind that, while they could point to a few bright spots where the cause of God had been prosperous in the county, these were the exceptions and not the rule. If he might judge from their subscription lists, he should say that the churches in Hants were doing nothing for the home work in proportion to its claims and the means which they evidently possessed. He observed in the list the names of gentlemen put down for the stereotyped guinea, or two guineas at most, for he did not see one subscription above that amount. He should say that was discreditable to the Congregationalists of Hampshire. Instead of 400*l.* a-year, as the amount stood in the report, the income, when the special contributions for the evangelists and grants by the Home Missionary Society were deducted, would be only 180*l.*; and that amount appeared to have been without change for years. He was much gratified to hear the returns from the evangelistic stations; for he believed that in the purely evangelistic agency which they were unitedly seeking to promote lay their power.

The Rev. J. H. WILSON urged the importance of a fuller acquaintance with the spiritual condition of the county; and, after showing how careful inquiries in the counties of Sussex, Kent, Worcester, and other districts had led to blessed results, suggested that a conference should be held at Southampton, preliminary to which a carefully-conducted inquiry into the real state of the county should be carried out by the committee.

The Rev. T. ADKINS highly approved of the suggestion, and moved that a conference be held. Mr. PURCHASE, of Romsey, seconded the motion; and, after a few remarks from several other ministers and gentlemen, the motion was carried.

In the afternoon the delegates, with a few friends, dined together in the schoolroom; Mr. Adkins in the chair.

In the evening there was a public meeting in the chapel, Mr. Morley in the chair.

The CHAIRMAN said he was glad to be present also, because they had met for work, and not merely for fraternal association. He was happy to think that the county unions were now meeting for practical purposes, and considering the state of our churches generally, as well as the spiritual condition of the county, this was matter for thankfulness and congratulation. In the county of Hants there was much to be done, and he greatly feared that our churches were not in the best condition for doing it. Looking at the census returns for 1851, he found that in Hampshire, where there was church and chapel accommodation for nearly all the population who could be expected to attend, there were yet 60,000 absentees. He did not think that there had been any improvement since that calculation was made, and they might rest assured that it was not under the mark, for they had all numbered themselves on the census Sunday; but, whether there was improvement or not, there was evidently an amount of heathenism at home which must be grappled with, and error and infidelity in the Established Church which must be met by the Gospel; and the question for them to consider now was, how they could best accomplish that great end. He believed that this would never be accomplished if they depended on organisation alone. However good and necessary organisation might be—and he, for one, was quite ready to admit its importance—he felt deeply impressed with the conviction that, until every Christian became a missionary, and did something for Christ, the world would never be evangelised. They wanted more work, more evangelistic labourers, more money, and above all, more faith and prayer. They must work in the Sunday-school to better purpose; for he was grieved to have heard it stated by good authority, or, at any rate, never contradicted, that only one in ten of the children who passed through their Sunday-schools found their way into the churches; that showed that there was a loud call for inquiry and improvement in the work of Sunday-school teaching. They must work in Christian aggression, each one going somewhere, and doing something to bring the Gospel to every man's door; and they must give of their means to support these evangelistic agencies, not as a matter of form, but as God had prospered them, and as "stewards of the manifold mercies of God." They must be all at it, and, thus working, and giving, and praying, they might rest assured that the blessing would be present with them, that their churches would be revived, and that the great cause of evangelisation would be carried out in Hampshire until every family was in circumstances to know the way of salvation. (Applause.)

The Rev. Mr. MOSS, of Gosport; Rev. Mr. Fletcher, of Christchurch; Rev. J. H. Wilson, Rev. Mr. Adkins, Rev. J. Woodward, and other ministers, spoke or took part in the proceedings, and the meeting then separated.

RELIGIOUS SERVICES IN THEATRES.—On Sunday evening several of the London theatres were opened for religious services. At Sadler's Wells Theatre

there was an overwhelming congregation, the service being conducted by the Rev. Joshua Kirkman, M.A., incumbent of St. John's Episcopal Chapel, Hampstead. At the Pavilion Theatre, Whitechapel-road, the service was conducted by the Rev. Henry Haslam, M.A., rector of New Buckenham, near Norwich. At the Marylebone Theatre there were present as many people as the place would hold, the service being conducted by the Rev. J. Clifford, M.A., minister of the Baptist chapel, Praed-street, Paddington. At the Standard Theatre, Shoreditch, which was very full, the service was conducted by the Rev. J. Beazley, minister of the Congregational church, Blackheath. The Surrey Theatre was filled in every part, and the service was conducted by the Rev. J. H. Hitchens, minister of the Congregational church, Peckham-rye. At the Britannia Theatre, Hoxton, the service was conducted by the Rev. A. M'Auslane. All the services were very heartily rendered, and the people who assembled were almost entirely of the working classes. There were two special services at St. James's Hall; that in the morning being conducted by the Rev. James Fleming, Congregational minister, of Kentish-town, and that in the afternoon by the Rev. Luke Tyerman, a minister of the Wesleyan Methodist denomination.

SURREY MISSION.—The sixty-seventh autumnal meeting was held at the Rev. B. Kent's chapel, Lower Norwood. The Rev. Dr. Edmond, of Islington, preached at noon. The committee met for the transaction of business after partaking of a cold collation, kindly provided by the friends connected with the chapel; and the public meeting was held in the evening, J. Allport, Esq., in the chair. The Rev. Messrs. Lewis, Stanford, Kent, Ingram, Bright, E. White, Gale, Ashton, Richardson, Tiddy, with the agents, Messrs. Cooper and Leete, took part in the various services of the day. The statements given by the agents in their reports, as well as those made publicly by the evangelists, were of a very gratifying description, and showed that a good work is going on through their instrumentality in the sparse and scattered population of the rural districts of the county.

CROYDON.—On Thursday evening last, an ordination service was held in George-street Chapel, in connection with the settlement of the Rev. S. Parkinson, formerly of Cheeshunt College, as pastor of the George-street Congregational Church. Previous to the service, tea was provided in the Public Hall, which was attended by several hundred persons. The ordination service was conducted by several ministers; the Rev. A. M. Henderson addressing the Church on the principles of Congregationalism; the Rev. H. R. Reynolds proposing the questions to the minister; and the Rev. Samuel Martin delivering the charge. Mr. Reynolds spoke with an exquisite delicacy and feeling, and the sermon of Mr. Martin will be long remembered by the crowded congregation who listened to it. A large number of neighbouring ministers, and representatives of other Nonconformist churches, were present on this occasion.

NEW COLLEGE, LONDON.—COMMENCEMENT OF THE SESSION.—The fifteenth annual session of New College was opened on Friday, September 30, with the customary *soirée* and introductory lecture. The attendance was large, though many friends of the College were prevented from being present by the important meeting held at Radley's Hotel on the same evening. Refreshments having been served in the common room, the visitors and students adjourned to the library, which was quickly filled. Among the ministers and gentlemen present were the Revs. John Young, LL.D., A. Tidman, D.D., J. Hoppus, LL.D., A. Raleigh, A. M. Henderson, Thomas Jones, J. C. Gallaway, A.M., W. M. Statham, J. Pulling, J. W. Coombs, B.A., F. S. Turner, B.A., J. H. Budden, J. Smedmore, A. Norris, Messrs. H. Rutt, James Sidebottom (Manchester), &c. The chair was taken by the Principal (Rev. Dr. Halley), who, after a few words of welcome to the assembled guests, proceeded to remark upon the encouraging prospects of the session now commencing. Only four students had left the College at midsummer; while on the other hand, out of more than twenty applicants for admission, sixteen had been received on probation, raising the number of theological students to between fifty and sixty. Besides these, there were several lay students who were very likely to present themselves, after a short interval, as candidates for ministerial training. On the invitation of the chairman, the Rev. John Pulling, of Deptford, offered prayer. A very able and interesting lecture, "On the Use and Abuse of Authority in Matters of Opinion," was delivered by the Rev. Professor Godwin. Mr. Godwin's health appears to be completely re-established; he spoke clearly and forcibly; and the warmth of his reception by the meeting testified their rejoicing in his recovery. The lecture, which was of such a character as to require close attention from the audience, was listened to throughout with marked interest, breaking forth occasionally into loud applause. The meeting was afterwards addressed by the Revs. A. M. Henderson, A. Raleigh, Dr. Tidman, Dr. John Young, and T. Jones; several of whom expressed a wish for the publication of the lecture, in order that there might be an opportunity of giving to it the careful consideration which it demanded and deserved. A vote of thanks to the lecturer was cordially adopted and suitably acknowledged; and about nine o'clock, the chairman closed the proceedings by pronouncing the benediction.

FETTER-LANE CHAPEL.—On Sunday week two sermons were preached on the occasion of the first anniversary of the Fetter-lane Congregational Mission—in the morning by the Rev. R. G. Harper, and in the evening by the Rev. R. Redpath, M.A. On the

Monday evening, a free tea was given in the chapel to upwards of 150 of the working classes and the poor of the neighbourhood. The guests, many of them coming from dreary and comfortless abodes, were delighted with the social and cheerful scene around them, and expressed their gratitude to the friends who had thus contributed to their enjoyment. The evening was also enlivened with vocal and instrumental music, including several beautiful anthems. At half-past seven there was a public meeting, when there was a large addition to the numbers present. The chair was taken by George Williams, Esq., of the firm of Hitchcock, Williams, and Co., who, in a very interesting and appropriate address, mentioned several striking incidents of the power of religion in raising the most degraded, and transforming the characters of some of the most vicious of mankind. The Rev. J. Bligh, secretary, then read a report of the operations of the mission, including house-to-house visitation, tract distribution, reading and expounding the Scriptures in the various courts of the neighbourhood, and preaching the Gospel in more public places, in all of which there had been scarcely any opposition, but the greatest encouragement to continue in the good work. The Rev. J. H. Wilson, secretary of the Home Missionary Society, next delivered an address, containing several most interesting and striking incidents, well told and well applied, illustrating and enforcing the saving truths of the Gospel. The Rev. J. S. Pearsall congratulated the congregation on the improvement in the building, which, from being one of the most dull and dingy in the neighbourhood, was now most attractive from its light and cheerful appearance, and the good taste displayed in the late renovations. He also referred to the social and spiritual enjoyments of the evening, and in a genial and animated manner pressed home the sublime truths of Christianity. The Rev. R. G. Harper, as minister of the chapel, assured the guests and all present of the cordial welcome with which they were received, and to the humbler portion of his audience held forth the Bible as the poor man's book, and the sanctuary of God as the poor man's home. He also invited those present to the lectures and social gatherings which are to be held during the winter.

BLACKBURN.—The ordination of the Rev. E. Heath, pastor of Mill-hill Congregational church, Blackburn, took place on Thursday, September 22nd. The charge was delivered by the Rev. Dr. Parker, and the sermon to the church by the Rev. W. Parkes. The following ministers took part in the proceedings: the Revs. J. B. Lister, D. Herbert, M.A., T. Davies, E. Lewis, B.A., and R. Crookall.

NEW INDEPENDENT CHAPEL, HARDEN.—On Saturday last, the corner-stone of a new Independent chapel, at Harden, near Bingley, was laid by Mrs. Watmuff, of Springfield House. The Rev. Dr. Fraser, President of Airedale College, presented the silver trowel and mallet to Mrs. Watmuff, and made some pertinent remarks on the principles of Congregationalism. The Revs. A. Russell, M.A., and W. Kingsland, of Bradford, also took part in the ceremony. After the stone had been laid, about 300 sat down to tea in the day schoolroom, and a public meeting was subsequently held in the Wesleyan Reform Chapel, when Mr. Jonas Watmuff occupied the chair.

RUABON, DENBIGHSHIRE.—On September 27, Mr. Edward Edmunds, late student at the Presbyterian College, Carmarthen, was publicly ordained in the Congregational church, Ruabon. The Rev. William Morgan, Professor of Theology at the Presbyterian College, delivered the address on church polity. The Rev. T. Gasquoine, M.A., Oswestry, asked the usual questions. The Rev. T. Rees, D.D., Swansea, delivered the charge to the pastor elect; the Rev. R. Thomas, Bangor, preached the sermon to the church, and the Rev. N. Stephens, Liverpool, to the congregation.

NOTTINGHAM.—The Rev. J. Edwards, pastor of the Baptist chapel, George-street, Nottingham for thirty-three years, has lately resigned his office, having been in the ministry forty-four years. Last week a number of his friends waited on him to present him with a purse containing 100 guineas, and a handsome gold watch bearing the following inscription:—"Presented to the Rev. James Edwards upon his retiring from the ministry of the Baptist church, George-street, Nottingham, after thirty-three years' faithful services, by his numerous friends, August, 1864." The presentation was made by John Heard, Esq. By the cordial and unanimous invitation of the church, he is succeeded by the Rev. W. Stacey Chapman, B.A., formerly of Amersham, who commenced his ministry at George-street on the first Sunday of this month.

SHROPSHIRE INDEPENDENT ASSOCIATION.—The Salop Association of Congregational Ministers met to hold their autumnal gathering on Tuesday, Oct. 4th, in the town of Whitechurch. The business meeting, attended by some fifty ministers and delegates, was held in the schoolroom of the Congregational chapel, the treasurer, Thomas Barnes, Esq., M.P., of the Quinta, Oswestry, in the chair. An interesting discussion ensued in relation to increased evangelistic exertions throughout the county. A noble challenge made by the chairman some months ago to assist by a donation of one-third annually, provided thereby the society's income could be raised to three times its present amount, was effectively responded to. In the evening there was a tea-meeting, followed by a public meeting, over which Mr. Barnes again presided. In the course of his opening remarks, the chairman said the object of the Salop Association was to support the poorer congregations of the county, to aid the work of the churches. No pastor could effectually minister in spiritual things if embarrassed in temporal, and these associations

sought to assist such ministers, and to create new interests. The Salop Association gave away all it got, and were its income quadrupled, it could easily do more than four times the good it did at present. As treasurer of the Association, it was not so much his object to advocate its claims for the moment, as to interest them in its affairs, and cause them to think over the claims of what he believed to be a most important question. Addresses were then delivered as follows:—The Rev. W. Paton, of Newport, on "The Duty of Decision"; the Rev. J. Pattison, of Wem, on "Hindrances to Decision"; the Rev. T. Gasquoine, M.A., of Oswestry, on "The Church's Love and Zeal for her Lord"; and the Rev. H. Sturt, of Market Drayton, on "The Christian's Life in Christ." The Rev. E. Hill, of Shrewsbury; the Rev. D. D. Evans, of Bridgnorth; and the Rev. J. E. Yeadon (Baptist) also took part in the proceedings.

WELFORD.—On the 26th and 27th ult. interesting services were held in the Congregational chapel, Welford, in connection with the public recognition and ordination of the Rev. W. H. Edwards, as pastor of the church. On Monday evening a preparatory prayer-meeting was held. On Tuesday afternoon public service was held in the chapel. The Rev. T. Coleman, of Ashley, read the Scriptures and offered prayer, after which the Rev. Robert Daw, of London, proposed a series of questions to the new minister, which elicited satisfactory answers. The Rev. T. Toller, of Kettering, offered the ordination prayer, which was accompanied by the laying on of hands. The Rev. W. R. Noble, of Greenwich (Mr. Edwards' former pastor), then gave an earnest and affectionate charge to him, founded on 2 Cor. ii. 15, 16. The Rev. G. Nicholson, B.A., of Northampton, then addressed the meeting from 1 Thess. v. 12, 13. The service was concluded with a hymn and the benediction.

DOMGAY CHAPEL, LLANDYSILLO, NEAR OSWESTRY.—The ordination services in connection with the settlement of the Rev. D. Evans, of Brecon College, at this chapel, were held on the 26th and 27th ult. On Monday the service was conducted by the Rev. D. Davies, Sarney, and a sermon was delivered by the Rev. H. Oliver, B.A., of Pentryfidd, Glamorgan-shire. On Tuesday morning Scripture was read, and prayer offered by the Rev. R. W. Lloyd, Marton, Salop. The introductory discourse upon the nature of a Christian church was delivered by the Rev. T. Adams, of Newtown; the questions were asked by the Rev. H. James, Llanisaffraid; the dedication prayer was offered by the Rev. J. Pattison, of Wem, Salop; and the charge to the minister was given by the Rev. H. Oliver, B.A. At two p.m. Scripture was read and prayer offered by the Rev. D. M. Davies, of Llanfyllin, and the Rev. J. Pattison delivered the charge to the church. At six p.m. the Rev. W. Price, Ministerley, commenced the service, and the Rev. Thos. Gasquoine, M.A., Oswestry, preached the sermon.—*Oswestry Advertiser*.

HALESWORTH, SUFFOLK.—On Thursday last the public recognition of the Rev. H. Coleman, late of Wickhambrook, as pastor of the Independent church and congregation at Halesworth, took place. In the afternoon there was service in the chapel at three o'clock, when the Rev. Wm. Hopkins, of Southwold, offered up the recognition prayer, and the Rev. J. Browne, B.A., of Wrentham, delivered an affecting address to the minister and people. The morning was devoted to the business of the Suffolk Congregational Union, and was largely attended by ministers and delegates. Tea was provided at five o'clock, in the Assembly Rooms, when there was a numerous company; and in the same place, at seven o'clock, two addresses were delivered, the first by the Rev. E. Jones, of Ipswich, on "The Principles of Nonconformity," and the second by the Rev. C. S. Carey, of Bungay, on "The mistakes which endanger Nonconformity." The room was crowded with a most attentive audience. Upon the platform were the Rev. E. Jones (Ipswich), E. Grimwade, Esq. (Ipswich), Rev. C. S. Carey (Bungay), Rev. W. Hopkins (Southwold), Rev. H. Coleman (Halesworth), Rev. G. Hinde (Rendham), Rev. T. S. King (Brandeston), Rev. S. A. Browning (Framlingham), Rev. H. J. Haas (Walpole), and Rev. J. Browne, B.A. (Wrentham). Mr. Grimwade, of Ipswich, who was present, made a few remarks on the occasion, urging them to hold fast by their principles of Nonconformity. The addresses of Mr. Jones and Mr. Carey were very cordially received, and singing and prayer brought the proceedings to a close.

SUFFOLK CONGREGATIONAL UNION OPEN-AIR MISSION.—On Friday, September 23rd, those who, as preachers or district secretaries, have been actively engaged during the past summer in the above mission, met, by the kind invitation of Manning Prentice, Esq., of Stowmarket, to spend the day with him, at his house, in friendly intercourse and conference. The following gentlemen were present, many others having written to express their regret at their inability to attend:—The Revs. T. Anthony, Bury; H. Birch, Mendlesham; W. Butcher, Hundon; H. Coleman, Halesworth; H. Davies, Lavenham; S. Fisher, Boxford; J. Gay, Ipswich; F. Hastings, Woodbridge; F. S. King, Brandeston; and J. J. Williams, Nayland; also Messrs. W. B. Harvey, Stanstead; J. Inkpen, and J. P. Pearson, Stowmarket; H. Millican, Bury; and O. Prentice, Ipswich. At the conference, which was opened by devotional exercises in which M. Prentice, Esq., and the Rev. H. Coleman took part, a report of what had been accomplished was read by the Rev. T. Anthony; and prayer having been offered by the Revs. F. Hastings and J. Gay, the various suggestions for future work, which had been received from the preachers, were discussed in detail. The

report, founded upon written returns from each preacher, was in brief to the following effect:—Forty-seven gentlemen, viz. thirty-two ministers and fifteen laymen, have preached the Gospel in the open air in the county of Suffolk during the past summer. The services, numbering altogether about 340, have been conducted in more than 200 different places; the aggregate attendance at the services has been about 70,000 persons. Numerous house-to-house visitations have been made by the preachers and their friends, and 50,000 tracts have been given away. Hearty co-operation has been received at all the services from Christian people in the neighbourhood, who by their generous hospitality and cordial welcome have greatly aided the work of the mission, whilst in some instances, where active opposition was expected, those who would not approve have entirely refrained from attempting to hinder. The spirit manifested by the hearers has been, with only three exceptions in all the 340 services, that of persons anxious to hear and grateful for the opportunity afforded them; whilst instances have already come to the knowledge of the committee in which the word spoken has been owned and blessed by God. The total cost of the above mission has been about 60*l*.

BILSTON.—**OPENING OF A NEW INDEPENDENT CHAPEL.**—On Tuesday the opening of this new place of worship was celebrated with great rejoicings, and the building was duly consecrated to the worship of God. The cost of the building is about 1,500*l*., and is built from the designs of Mr. G. Bidlake, architect, of Wolverhampton. The new chapel is built on the site of the old one. It is 60 feet in length and 37 feet in width internally, and will accommodate 330 persons on the ground floor and 235 in the galleries. The building is built in the Italian style of architecture. There is a school or lecture-room under the chapel, 54 feet by 36 feet. The opening services were commenced by the Rev. R. W. Dale, M.A., of Birmingham. The collections after the sermon amounted to the handsome sum of 34*l*. 15*s*. At the close of the service a number of the congregation sat down to a cold collation, which was provided in the lecture-room, at the rear of the chapel. Amongst those present were the Revs. J. W. Bain (pastor of the chapel), R. W. Dale, B. C. Young, J. Jackson, and T. G. Horton; and Messrs. S. S. Mander (Wolverhampton), G. Beard, W. Halton, J. Fellows, Mr. Bidlake (the architect), and Mr. Hickman (the builder). At the close of the repast several addresses were delivered by the Revs. R. W. Dale, Young, Jackson, J. W. Bain, and T. G. Horton; and by Messrs. Fellows and Beard. In the afternoon a tea-meeting was held, and in the evening the Rev. R. D. Wilson, of Birmingham, preached an excellent sermon.

WINCHESTER.—On Thursday last the foundation-stone was laid of a new chapel, City-road, Winchester, for the use of the Open Communion Baptists, some of whom have seceded from the Hyper-Calvinistic Baptists at Silver-hill. Samuel Beaven, Esq., who for some years resided at St. Cross, originated the idea, and has been the principal contributor to the fund for building the new chapel. From the Corn Exchange there was a procession to the site. The service commenced by the singing of a hymn given out by the Rev. F. M. Thorp, the pastor; after which the Rev. F. Willis, of Andover, read and prayed, and the Revs. J. Davies, of Portsea, and J. Wassall, of Bath, delivered addresses. Mr. Beaven then said a few words, and was presented by Mr. Bragg, the honorary architect of the chapel, with a silver trowel, on which was inscribed,—"Presented to Samuel Beaven, Esq., at the ceremony of laying the first stone of the Baptist chapel, Winchester, Oct. 6, 1864." And then, assisted by Mr. H. Macklin, the builder, Mr. Beaven duly spread the mortar, and the stone was lowered. In a cavity underneath were deposited in a bottle a copy of the *Nonconformist*, and other papers of the day. The Rev. J. Davies gave the benediction, after the congregation had sung the doxology. Offerings amounting to about 30*l*. were laid on the stone. At five o'clock nearly two hundred friends partook of tea at the Corn Exchange, and addresses were given by Mr. Beaven, the Rev. Messrs. Willis, Wassall, Thorp, Davies, and Hooson. The new buildings will be an ornament to the leading entrance to the city from the railway, and will cost about 1,200*l*.

CHARLESTOWN, MANCHESTER.—The foundation-stone of a new Independent chapel for Charlestown was laid on Saturday afternoon week, in Broughton-road, by Mrs. J. Hewitt, of Pendleton. It was stated at the laying of the stone, and at the meeting afterwards, that about the year 1827 a school, not the most commodious, was erected in a small street near the place, at that period noted for the barbarous practice of bull-baiting. The school originated in connection with the New Windsor Chapel, where Mr. John Hewitt was superintendent. The congregation kept increasing, and it was found necessary at last to make an effort to secure a building of more commodious dimensions. The plans of Messrs. Paull and Ayliffe, of Manchester, were accepted. The style will be early English Gothic, of the geometric period, and all the details are treated with boldness and in harmony with the purposes of the building. It will occupy an elevated and rectangular plot of ground facing Broughton-road; and sufficient land has been reserved in the rear of the chapel for the erection of schools hereafter. Accommodation will be provided for about four hundred persons on the ground floor, and 180 in the end gallery; side galleries are not contemplated. The front elevation will be a wide and lofty gable, 54 feet high, flanked on one side by a tower and spire 108 feet high, the lines of which are united with the gable, and will rise from the main walls. This plan has been adopted on account of the comparatively small size of the tower.

The contract has been taken by Messrs. Statham and Sons, for 2,700*l*., exclusive of the spire, which will cost 500*l*., and a number of minor expenses in connection with the building. It is intended to complete the works in about twelve months. The ceremony of Saturday was commenced by a procession, headed by the Rev. E. G. Barnes, the pastor of the congregation; Mr. John Hewitt, who may be said to be the founder of the school; and a number of Nonconformist ministers—the scholars bringing up the rear. Mrs. Hewitt having laid the stone, stepped upon it amid loud cheers, and briefly congratulated those present on what they had been enabled to achieve. Mr. Hewitt also addressed the assemblage, and said that it was principally to Mr. Benjamin Armitage and his family that the people of Charlestown were indebted for the ceremony—that day. (Applause.) It was only right to state that assistance had been very handsomely rendered to them by their Church friends, and he might mention Mr. R. Gardner as a contributor of 50*l*. Alderman Wright Turner was also a handsome contributor to the fund. The singing of a hymn concluded the proceedings. A tea-meeting was afterwards held at the Pendleton Club; Sir Elkanah Armitage in the chair. He said there was perhaps no other community either in Salford or Manchester that had done so much towards assisting to elevate the working classes as the Independents of Charlestown, and every one must have been gratified by the great change which had taken place in that locality during the last twenty years. (Applause.) The Rev. E. G. Barnes was the next speaker. Mr. J. Hewitt said subscriptions had been received to the extent of about 2,130*l*., the list being headed by one from the chairman of 500*l*.—(applause)—another of 400*l*. from the church and congregation, and a third of 600*l*. from the Bicentenary Committee. (Applause.) There were other subscriptions, ranging from 50*l*. downwards; and these together rendered it only necessary now that about 570*l*. should be raised. A number of other addresses were afterwards given.

NEW CONGREGATIONAL CHURCH, ST. HELEN'S.—The foundation-stone of a new Congregational church for the accommodation of the inhabitants of Peasley Cross, St. Helen's, was laid on Tuesday, October 4th, by R. Pilkington, Esq., J.P. The church is an offshoot of the Independent chapel, St. Helen's, the increasing population of Peasley Cross having rendered additional accommodation necessary. The site of the proposed building is in a commanding situation, being at the junction of the present highway and a proposed new street almost adjoining Peasley Cross railway-bridge. It will be built entirely of stone. The structure, which comprises a nave and aisle, with porch and tower and spire, is in the middle-pointed Gothic style of architecture. The accommodation is for 600 adults and 150 children. The contract has been taken by Mr. William Harrison, of St. Helen's, for about 3,000*l*. Mr. Thomas Oliver, of Newcastle-upon-Tyne, is the architect. The ceremony of laying the stone took place at four o'clock in the afternoon, in the presence of a large assembly of the ministers and laymen of the town and neighbourhood. At the opening proceedings, after the singing of a hymn, reading the Scriptures by the Rev. J. Ward, of St. Helen's, and prayer by the Rev. W. Roaf, of Wigan, Captain Allen, deposited in a cavity in the stone a bottle, hermetically sealed, containing a record of the ceremony, the names of the members of the committee, and copies of various newspapers, including the *Nonconformist*. R. Pilkington, Esq., J.P., next proceeded to lay the stone with a beautiful silver trowel, manufactured by Messrs. E. Kingston and Co., of Liverpool, bearing on one side the inscription—"Presented to Richard Pilkington, Esq., J.P., on the occasion of his laying the foundation stone of the Congregational Church, Peasley Cross, St. Helen's, October 4, 1864," and the Pilkington crest, with the motto, "Now thus, now thus"; and on the reverse side the inscription, "The God of heaven will prosper us; therefore we will arise and build." Having laid the stone in a workmanlike manner, he made a few remarks appropriate to the occasion, after which the Rev. John Kelly delivered an able and thoughtful address on their distinctive doctrines, forms of worship, and church government. The doxology was then sung, and the benediction having been pronounced by the Rev. T. Best, of Bolton, the assembly dispersed. In the evening a tea-meeting was held in the Town Hall, at which addresses appropriate to the occasion were delivered.

NEW SCHOOLROOMS AT PENDLETON.—The foundation-stone of new schoolrooms to be erected by the congregation of the Independent chapel, Pendleton, Manchester, was laid on Saturday last, by James Sidebottom, Esq. The new building is intended to supersede the present schoolroom beneath the chapel, which has become quite inadequate in size and accommodation to the requirements of the school. A site has been secured immediately behind the chapel, and suitable in all respects. The building will be in the geometric Gothic style, and will consist of a large centre room lighted by clerestory windows and by a large seven-light window of stained glass, the gift of Mr. H. Lightbown, with class-rooms at each side on the ground and first floors. There will be twenty class-rooms, with lecture-room, and infants, and elementary class-rooms. The architects are Messrs. Fraser and Son, of Manchester. The entire cost is estimated at about 2,100*l*. Towards this the scholars themselves, in spite of the long-continued depression of trade, have contributed 200*l*., and obtained 50*l*. more in small subscriptions from their friends. The teachers, most of them working people, have given 600*l*., and other members of the congregation 230*l*. Seventy-eight of the scholars and twenty-eight of the thirty-two teachers are members

of the church. The proceedings of Saturday were witnessed by a large concourse of spectators. Prayer having been offered by the pastor, the Rev. S. H. N. Dobson, B.A., Mr. Lightbown, the treasurer of the building fund, presented a silver trowel, &c., to Mr. Sidebottom, who, after a few words of hearty congratulation and wise counsel, proceeded to lay the stone. An address of characteristic beauty and freshness was then delivered by the Rev. G. W. Conder, in vindication of the utility and wisdom of Sunday-schools, and of the right of voluntary churches to take their part in the religious education of the country. On the latter point Mr. Conder said:—

One word here I cannot help saying on a point I dare not leave untouched, offend whom it may. There never was a time when we, as a sect, if such we must be called, had more need to take our part in this work. As a body we are not alone in it—many others are helping us. To most of them we can with all our heart say God speed, and from most of them we venture to ask and to expect in return a God speed this day,—but not from all! No effort of charity can make us say God speed, or appeals of charity win it for us from some. It seems to me most melancholy, and I am sorry it should be so, that there is one body in the land, professedly Protestant, possessing the power and the machinery to do this work, to an extent which might eclipse us all, and claiming a mission of both heavenly and earthly authority, that was never less to be trusted with the work of the Christian education of England, than it is to-day. We dare not trust her any longer with this work, for we know that it has become more and more uncertain what hotch-potch of reason and tradition, of Protestantism and Popery, shall not be taught in her schools. In many places the children of our poor are being taught the most unblushing sacerdotalism and ritualism in place of the religion of our Lord Jesus Christ. We are bound, as we love the Gospel and are anxious for the welfare of our children, not to leave the education of our children in such hands. I say this, not in the spirit of sectarianism, but deeply grieved that it should have become the duty of every honest man to cry out against the greatest Christian anomaly of the nineteenth century, and the mightiest hindrance to the spread of Christianity in this land.

At five o'clock, about 500 friends assembled in the Mechanics' Institution to partake of a bountiful tea, provided by the liberality of ladies in the congregation. Sir E. Armitage presided, and the meeting was addressed by the Mayor of Salford, Aldermen Turner and Davies, the Revs. D. Horne, S. Chisholme, J. D. Davies, and E. G. Barnes, Messrs. Sidebottom, Henry Lee, and other friends. The chairman promised 58*l*., in addition to his previous contribution of 200*l*., and before the meeting closed, 200*l*. was promised in addition to the 1,600*l*. already raised. The deficiency was consequently reduced to 300*l*., and every confidence is felt that it will be made up before the opening of the schools.

Correspondence.

TIMELY PREPARATION FOR THE GENERAL ELECTION.

To the Editor of the *Nonconformist*.

SIR,—The example set by the Liberals of Southampton is well worthy the special attention of other borough constituencies throughout the country at the present time. That town is now represented by Mr. Digby Seymour, who, for reasons that need not be referred to, is not popular with any party, and Mr. Alderman Rose, who found himself one day invested with the dignity of an M.P. because the Liberals were divided. According to the *Hants Independent*, "the large majority of the electors of the borough are not at all represented in the House of Commons."

It is stated by the same journal that the Liberal party have, to a very large extent, united their forces with a view to the coming election. Mr. Seymour has been put on one side as not suitable, and they have fixed upon two new candidates—Mr. Moffatt, who has sat in the House of Commons for many years for Devonshire boroughs, and whose votes have ever been in harmony with the old-fashioned creed of Liberalism, and Mr. Mackay, the shipowner, for whom the *Independent* vouches as likely to be quite abreast of his colleague. I suppose that the Southampton constituency comprises a majority of advanced Liberals. We do not hear that any Palmerstonians have been allowed to thrust upon them pro-Church-rate Whigs, but the local paper says that both the Liberal candidates are "good anti-Church-rate men." Indeed, were it otherwise, it is not easy to suppose that either would stand any chance of being elected. Well, many of those who have heretofore supported Mr. Seymour are content to forego their predilections, and combine with the rest of the Liberal party to assist in returning Messrs. Moffatt and Mackay.

I am not personally acquainted with the constituency of Southampton, but it seems evident that in the choice of candidates the Dissenting electors have been allowed their legitimate influence. And this being the case, the Liberal party is now united, and likely to carry their two men. Had it been otherwise—if, as in the case of Exeter and Hastings, pro-Church-rate Palmerstonians had been foisted upon them—Southampton Liberals, though constituting a large majority of the electors, would have been unrepresented in the next Parliament. In this case, therefore, the party is likely to be the stronger by two votes, because the Nonconformist section of it have been allowed to have a voice in the preliminary arrangements.

Is it not by such means, and such means alone, that the Liberals can hope to have a majority in the next Parlia-

ment? So nearly balanced are now the two great parties in the House of Commons, that the loss of a few boroughs would undoubtedly place the Liberals in a minority, and that result will be certain to follow the adoption of the course pursued at Exeter and Hastings. It would seem, according to all rational calculation, that the safest as well as the most equitable policy for the Whig leaders to pursue, would be to allow their Nonconformist allies and the advanced Liberals their full influence in the selection of candidates during the coming election, so that the very appearance of division might be avoided. To keep the party together nothing more is necessary than for each section to adhere to the old Liberal creed. To divide them, and occasion loss of numbers and influence, can easily be done by rigging the candidate market with men who will swear by Palmerston, but betray the principles of the party of which he is the nominal head. And how long is the present régime likely to last? Is it impossible that, before an election, the present Cabinet will fall asunder, and that it may become a question, whether Lord Palmerston shall continue in office with his present colleagues, or, taking new and more Conservative ones, endeavour to drag on by means of the support of the opposite benches? If the latter contingency should occur, what satisfaction will the Liberals derive from having assisted to return men who will desert their own party in order to back up a statesman who declines their "platform"?

By accepting candidates of the Coleridge, Akroyd, and Leslie class, it seems to me clear that Nonconformists will not [only forswear their own] principles, but unwittingly aid in breaking up the Liberal party itself, and weakening the hands of those members of the present Government who desire to go to the country with a definite and advanced programme. It remains to be seen whether either Nonconformists or Liberals are ready to commit deliberate suicide, in order that a set of obscure and untried politicians, egged on by their Church connections, may dictate or thwart the traditional policy of the great Liberal party.

If we look at Southampton as it is, we may see what the consequences will be on a large scale of needless division. If we reckon how Southampton is likely to be represented in the next Parliament, we may learn the value of uniting the Liberal party in the adoption of the old programme and suitable candidates to support it.

I am, Sir, yours &c.,

LOOK AHEAD.

RAILWAY COMPANIES AND CHURCH CONGRESSES.

To the Editor of the Nonconformist.

SIR,—Last year there appeared in your columns, if I mistake not, a correspondence relative to the refusal of certain railway companies to issue cheap tickets to persons travelling to the meetings of the Congregational Union at Liverpool, while such tickets were supplied to the members of the Church Congress at Manchester. It was then stated that one of the companies acted inadvertently in affording such facilities to the Congress people, and that the other companies followed suit; and it was supposed that this year neither of the religious bodies would have the benefit of cheap transit.

I, however, see that the Church Congress Committee announces that "the principal railway and steam-packet companies have kindly consented to the issue of return-tickets at a single fare, to members of the Congress, on production of their tickets." At the same time it is stated that the secretaries of the Baptist Union "have unfortunately not succeeded in making arrangements with the railway companies for a reduction of fares" for the journey to the Union meetings at Birmingham this week; while the announcements of the Congregational Union are silent in respect to the journey to Hull.

It may be that an explanation of these facts may be found in the circumstance that the Church Congress Committee have had to deal with other companies than those over whose lines the Baptists and Independents will travel; but the question is worth raising by those who wish to secure religious equality in social as well as political concerns. Mr. Morley did good service in this matter last year: has his attention been called to it now?

October 10.

FAIR PLAY.

CEMETERY SECTARIANISM.

To the Editor of the Nonconformist.

MR. EDITOR,—What think you of this advertisement, which appears in some of the public journals?—

CHURCH BURIAL-GROUND, NECROPOLIS CEMETERIES, Woking, Surrey.—The Pirbright Coach-road separates the Church ground from the Dissenters'.

The Bishop of Exeter, it will be remembered, insisted on the erection of a wall between dead Churchmen and dead Dissenters in the parochial cemeteries; but he was beaten in a court of law, and, to place the matter beyond dispute, there was inserted in a subsequent Burial Act a clause enacting that boundary stones only should be used to indicate the division between consecrated and unconsecrated ground. But the Woking Cemetery Company have outdone the Bishop; for, if they have not driven a coach and six through the Act of Parliament, they have provided a coach-road whereby buried schismatics may be kept at a respectable distance from the dead occupants of consecrated earth, and they thrust the fact upon the notice of Churchmen, as a means of attracting them to Woking. Mark the use made of the geographical fact! It is not one cemetery, of which a portion is for the use of Dissenters; but the advertisement tells us of the "Necropolis Cemeteries"; so that here we have a piece of ground large enough to serve for some centuries parcelled out on the wretched sectarian principle which happens to prevail to-day, but which half a century hence will, I venture to predict, have given place to something more consistent with Christianity and common sense.

It may be that the Cemetery Company will assert that it is not responsible for this advertisement, which

has appended to it the name of an undertaker, who panders to bigotry simply to fill his purse. I, however, find that he is described in the *Post Office Directory* as undertaker to the company, and therefore I assume that it is in its power to secure the discontinuance of this offensive advertisement. If that be not done, it is to be hoped that the company will discover that the unconsecrated ground on the one side of the Pirbright coach-road is as free from the corpses of Dissenters as the consecrated ground on the other.

A SURREY NONCONFORMIST.

October 8, 1864.

FREE CHURCH OF ENGLAND.

To the Editor of the Nonconformist.

SIR,—In the *Guardian* of October 5, there is a letter from "C. A. F." upon "The Free Church Move" which is followed by the editor's leading article upon the same subject.

If no greater freedom can be obtained than is at present enjoyed by the clergy, "C. A. F." thinks it may be desirable to consider the expediency of a secession from the Church of England, and he lays down three indispensable conditions. 1st. Possession of the fabrics of the churches. 2. Recognition by Christendom. 3. A large adherence, as well of clergy and laity as of bishops, to the movement.

Now, Mr. Editor, pray give us your opinion whether all this is meant seriously or as a joke. If it is to be understood in its plain grammatical sense, it is so superlatively absurd that it is a question whether there is a sane man living who believes that a secession upon such terms is possible. If it is all meant for a joke, it is not unworthy the pages of *Punch*, if properly condensed.

A CONSTANT READER.

AUTUMNAL MEETING OF THE CONGREGATIONAL UNION.

To the Editor of the Nonconformist.

DEAR SIR,—It has lately come to my knowledge that several of our ministers would gladly be present at the Congregational Union meeting at Hull, but their limited incomes will not allow of their bearing the expenses of the journey.

May I, therefore, suggest to those of our churches who have not yet done so, the importance of sending their ministers to those meetings free of expense, as I am persuaded the influence of those meetings will prove most beneficial, not only to them, but also to the churches under their pastoral care?

I am, dear Sir, very faithfully yours,

H. O. WILLS.

Bristol, Oct. 7, 1864.

MODE OF ACTION FOR DISSENTERS IN CONNECTION WITH NEW CHARITIES.

To the Editor of the Nonconformist.

DEAR SIR,—I had an application towards the "Seaside Convalescent Institution," of which the Marquis Townshend is chairman or president. I send a copy of my reply, as it seems to me that it may be useful as leading other Dissenters to follow the example set:—

My Lord,—I have received an application for aid to a Seaside Convalescent Hospital. Before giving that aid, I shall be glad to have a copy of the rules, and also to be informed whether the funds are to be diminished by the appointment of a paid chaplain, or, indeed, of any chaplain at all—paid or unpaid. Medical men give their services to these institutions. Why should not persons give the same?

The appointment of a chaplain, i.e., a Church of England parson, necessitates that a considerable part of the building should be occupied and then consecrated set apart to the special use of such parson, no person (if not a Church of England parson) being allowed to enter a consecrated pulpit. This at once (if a Church of England parson is appointed) brings a cost, a great cost—a cost added to the cost of his salary, which, together, would form a sum that would enable the hospital to receive a dozen invalids or convalescents.

Now, as people of all creeds are liable to become ill and to become convalescents, and may wish to go to the "Seaside Convalescent Hospital," what right has one to take the public money, subscribed by persons of all creeds, and appropriate it to create a virtual obligation on the part of the inmates of the hospital to attend the teaching of a man, who has a creed, and that not the creed of all the inmates.

It is true it may be said that the appointment of a chaplain does not oblige any one to attend his ministrations; but it does virtually oblige, for if a chaplain is appointed, non-attendance on his ministrations would create an unpleasantness, to which no one, more particularly one in a weak state, a convalescent, should be subjected.

Before subscribing, I beg to request information on the points referred to.

Allow me to remain, my Lord,

Your Lordship's obedient servant,

JOHN EPPS, M.D.

August 31, 1864.

The Most Noble the Marquis Townshend.

Such was the letter sent; to it I have received no reply; and, I fear that the misappropriation of the money of the charitable will wander in the direction of a chaplain.

I am, Sir, yours truly,

JOHN EPPS.

89, Great Russell-street, Bloomsbury, W.C.

"HOW CHURCH SCHOOLS IN RURAL DISTRICTS ARE WORKED."

To the Editor of the Nonconformist.

SIR,—You kindly inserted a letter from me in your last number with the above heading, in which I called attention to the fact of a rector and vicar of a small village in Notts, having been round to the villages who sent their children to the chapel Sunday-school, stating unless they were sent to the Church school they would be prohibited any longer attending the only day-school in the place, which unfortunately is connected with the Puseyite church.

Your readers may be glad to hear that all the parents, with one exception, have remained firm, with the necessary consequence of their children being deprived of the week-day school—the exception being that of a poor man who has lately been suffering from an accident and other misfortunes, which prevents him providing the money to send his children to the neighbouring village-school, where the charges are much higher. His wife is a respectable, hard-working dressmaker, who has been labouring night and day for many months to keep her husband and children from want, during which time she has received work from the High-Church party, and therefore feels compelled to accede to their demands; though much against the husband's wish, to whom it is

a great trial, and also to the children, who are much attached to and beloved by their old teachers.

I propose heading a subscription with £1., towards enabling these parents to act independently and according to conscience. Should any feel disposed to forward me a small sum towards this object, I should be happy to acknowledge the same, with many thanks.

Yours truly,

J. W. COOKE.

48, Bedford-row, W. C., Oct. 7, 1864.

MR. DISRAELI'S NEW LINE.

(From the *Examiner*.)

We are sincerely sorry that Mr. Disraeli's *début* in Speed the Plough has not been successful. We were not without hopes that he was taking a new departure, which would put him on a better course than politics. We reckoned upon a diversion, in the military sense of the word, which would relieve one field of a good deal of very unprofitable wordy strife, and occupy another, if not to more advantage, at least more harmlessly. We are disappointed. No shrew of a grandmother could be more resentful of young Pickle's obliging overture to teach her to suck eggs, than these Bucks gentlemen have been impatient of Mr. Disraeli's kind endeavours to instruct them in their business. Unfortunately he set about the matter in the wrong mood. His voice was pitched in a joyous key. His views were rose colour. Now this will never do with the agricultural kind. Falstaff begs Doll not to talk to him like a death's head, but that is exactly the sort of talk acceptable to farmers. A certain weight of despondency must ballast the speech. The present must never be promising, and clouds must hang over the future. The true type, indeed, of the agricultural mind is the *Malade Imaginaire*, who must never be told that he is well, but always consoled with for his wretched state and sufferings.

That was a grievous indiscretion of Mr. Disraeli, that major proposition that a good harvest is a good thing, followed by the minor that the present is a good harvest.

A good harvest is a good thing when it is not too common, when it is confined to one's own crops and a few others. But when a good harvest is general, it involves larger cost for getting in the abundance, and low prices for remuneration.

Now what says Mr. Disraeli about prices, with that frankness which characterises all his speeches in the character of Farmers' Guide?

"Gentlemen, I honestly admit that I cannot secure you high prices." He honestly admits that. All-powerful as he is, he cannot rule prices.

Imagine Admiral Fitzroy honestly admitting that he cannot secure seamen fair winds. Mr. Disraeli's modesties are, indeed, astounding. He disowns pretensions which no other human being has the presumption to entertain.

And he denies the soft impeachment of having knocked down corn to two shillings a quarter by his declaration of a good harvest. Mark-lane trembles at his word. But speaking with authority, as he claims to do, in his humility, he asks credit for having saved corn a fall of four shillings by his letting it down gently to a fall of only two. He has gently eased it down.

But the great work before him to test and prove his powers in this, his new field, is to make long short fleeces. For this it was necessary for him to bring his wife into that condition in which they are proverbially said to be gone wool-gathering. He is a second Jason about to bring home a golden fleece, after immense troubles in husbandry, taming of bulls, breathing flame, and sowing of serpents' teeth, from which spring fierce opponents like Bucks agriculturists.

A hundred years hence the agreed chroniclers of Bucks will say this long wool came of the union of Downs with Cotswolds, which came of the disunion of the American Republic, through the husbandry of Benjamin Disraeli, gifted with the perception that long effects come of long causes, long wool of long wars and fitting crosses.

And is this to be the end of a great, ambitious career? Is the founder and leader of the great Conservative party to turn breeder of sheep, and to make of them something more profitable than he has made of his disconsolate followers. His trust is now in the ewe with the black nose, but could nothing be made of the other black sheep, which have had so many crosses and such little pasture? In vulgar phrase, Mr. Disraeli has, indeed, brought his pigs to a fine market, but let us hope he will do better with his more united sheep.

ELECTION INTELLIGENCE.

HASTINGS.—In the Postscript of our last number we gave the state of the poll up to twelve o'clock, giving Mr. Waldegrave Leslie a majority of twenty-three over his opponent, Mr. Robertson. Though the former maintained his position to the close, he only slightly increased his majority. The following are the numbers as officially declared by the mayor on Thursday morning:—

Leslie	674
Robertson	645

Majority ... 29

and not forty-one, as stated in the daily papers. We understand that a meeting of Dissenting electors will shortly be held to decide upon their policy in respect to future elections. Mr. Leslie, the successful candidate, was private secretary to Sir George Grey, which office he has now resigned. The *Record* congratulates the borough on its choice.

CARMARTHEN.—There are two candidates for this

vacant constituency—Mr. William Morris and Mr. John Gwyn Jeffries. Mr. William Morris is a banker residing at Carmarthen, and a near relative of the late member. He has large possessions in the county, is a man of great local influence, and has for many years taken a prominent part in the administration of the affairs of the borough. He is in politics a Liberal. A requisition asking him to come forward is now in course of signature, and will be signed, it is expected, by about three-fourths of the electors. On Thursday nearly half the electors on the register had signed. Mr. Jeffries, the Opposition candidate, is a barrister and naturalist of some eminence. He was formerly a solicitor practising in Swansea. He is a Conservative, whose interests are promoted by the Carlton Club. It seems that, finding his chances hopeless, he has resigned.

OXFORD.—The Right Hon. Edward Cardwell, Secretary of State for the Colonies, and Charles Neate, Esq., members of Parliament for the city of Oxford, are now on a visit to their constituents in anticipation of a general election. They have been well received throughout the city, and, from present appearances, no Tory candidate would have the slightest chance of success in the event of a dissolution. Notwithstanding the popularity of the sitting members, it is said to be more than probable the Conservatives will get up an opposition.

THE REGISTRATIONS.—The result of the revision of the list of voters for Herts shows a Liberal gain of 262 voters; at Kidderminster the Liberals have gained 32, thus greatly diminishing the chance of successful Conservative opposition at the next election; at Oxford city a few votes, and for the county no less than 201 votes in two important districts. At the last election Sir Henry Dashwood, the Liberal, was only defeated by 177. In Bradford, Yorkshire, the Liberals have lost 84 on the revision, and gained 16 in the West Riding. In the Wakefield division of the West Riding the Liberals gained 79. At Middlesborough, the Liberals have gained 96 on the revision. In the revision of voters for the Burslem district of North Staffordshire, the Rev. Thomas Phillips, Baptist minister, was objected to by the Conservatives. The case was argued at some length. Mr. Phillips, in reply to Mr. Streeten, the barrister, said he was appointed by a meeting of the church-members, who unanimously resolved to invite him to accept the appointment, and he was to receive the whole of the pew-rents. Mr. Streeten referred to the case of *Burton v. Brookes*, which he said was similar to the present case, and which was decidedly against the objection. Assuming the appointment of Mr. Phillips to have been a lawful act on the part of the congregation, he did not think the trustees had a right to interfere. The learned barrister decided that the objection could not be sustained.

THE OPENING OF THE FARNWORTH PARK.—The arrangements for opening the Farnworth Park, by Mr. Gladstone, on the 12th instant, are being completed as fast as possible. The procession of trades, friendly societies, and Sunday-schools, will be one of an imposing character. The local board has made provision for accommodating 700 at the banquet at the close of the opening ceremony, the management of which has been undertaken by Mr. Jennison, of Belle Vue. Sir James Kay Shuttleworth, Bart., has accepted the invitation to be present. The young Earl of Ellesmere, writing on Saturday from Worsley Hall, says:—"I shall have much pleasure in attending the opening of the public park at Farnworth, Oct. 12th." Mr. Cobden, in a letter to the chairman of the board, states that he is under medical injunctions to avoid public assemblies, the only exceptions being a meeting once a year with his constituents and attendance in the House of Commons. Invitations have also been sent to the Bishop of Manchester, Mr. Turner, M.P., Mr. Bazley, M.P., Mr. Massey, M.P., Mr. Baines, M.P., Mr. Pilkington, M.P., Mr. Hibbert, M.P., Col. Gray, M.P., and Mr. Hadfield, M.P. The mayor and corporation of Bolton are to be invited, the borough and county justices, &c. Accommodation is made for about 900 ladies witnessing the ceremony from a raised gallery in the park, the tickets to which may be procured from members of the local board. A balloon ascent will take place in the afternoon by Mr. Goddard, of London; and in the evening there will be a grand display of fireworks and illuminations. On the afternoon preceding the inauguration, the mayor and town council of Bolton will meet Mr. Gladstone at the railway-station in Trinity-street, and an address will be presented to the right hon. gentleman at the Temperance Hall.—*Manchester Examiner*.

THE SOLDIERS AND THE DAMAGED EMBANKMENT AT BELVEDERE.—Our soldiers have seldom done anything in time of peace more really admirable and more worthy of public recognition than the successful effort made by the garrison of Woolwich on Saturday to avert the more calamitous consequences which at one time seemed likely to follow the great gunpowder explosion at Belvedere. The promptitude with which they were on the spot, the readiness evinced to adapt the arrangements to the necessity of the moment, and the thorough goodwill which seconded a thorough discipline, were in the highest degree creditable to all concerned. The excellent organisation of Major-General Warde and his officers, and the strenuous exertions of the men, have been recognised in a general order; but surely something more than this and a working day's pay should be given where danger was incurred, uniforms injured, and the safety ensured of an amount of Government property, the loss of which would have been nothing less than a national calamity.—*Army and Navy Gazette*.

Postscript.

Wednesday, October 12, 1864.

AMERICA.

(Per the Hibernian.)

NEW YORK, Oct. 1 (Morning).

Grant reports yesterday afternoon that Warren had attacked and carried the enemy's line on the extreme right, capturing a number of prisoners. He immediately prepared to follow up his success. General Meade moved from his left this morning, and carried the enemy's line near Poplar Grove. A report from General Butler announces that an assault by the enemy, in three columns, yesterday afternoon near Chapin's Farm, had been repulsed.

Secretary Stanton reports that no news has been received from Sheridan since Sunday.

The Southern papers contain a report that Sheridan attacked Early on Monday, at Broom's Gap and was repulsed, whereupon Early assumed the offensive, and drove Sheridan back six miles to Port Republic, and it was believed across the Shenandoah River at that point.

Forrest reported from Fayetteville that he was moving his whole force to Chattanooga railroad, and all bridges between Athens and Pulaski had been destroyed for thirty miles. Forrest also reports that he had captured 1,300 prisoners, two guns, and a large quantity of stores at Athens. Rousseau is at Tallahoma.

No communication has been received from Nashville south of Murfreesboro'.

Around Irontown, Arcadia, and Potosi, in Missouri, Price is doing considerable damage.

Advices received from Havannah report that negotiations are progressing at San Domingo for the settlement of the rebellion in that island.

NEW YORK, Oct. 1 (Afternoon).

Unofficial despatches from the army of the Potomac report that the action on the north side of the James River was attended with very successful results, Fort Morgan, Chapin's Bluff, and six other strong earthworks, together with sixteen guns and 500 prisoners, being captured. Birney has gained an important position on the Newmarket Road, seriously menacing Richmond. On Thursday the Federals were within five miles of Richmond, and General Burnham was killed. One division of the 18th Corps suffered severely.

Sheridan reports on the 29th that he pursued Early to Port Republic, and then retired to Harrisonburg. His cavalry, under Torbett, destroyed all the Confederate property at Staunton and Waynesborough, and also the bridges over the south branch of the Shenandoah and portions of the Virginia Central Railway, but finding a tunnel through the Blue Ridge Mountains strongly defended, retreated to Harrisonburg.

Early was at Charlottesville, and had been reinforced.

Gold, 89½ p.m.

CANADA.

The Governor of Canada has summoned the Colonial Governors to a conference, to be held at Quebec on the 10th inst., for the purpose of arranging the confederation of the British Provinces.

LATEST CONTINENTAL NEWS.

Some of the Paris papers of last evening, the *France* and the *Patrie* in particular, assert that in Rome conciliatory ideas are beginning to prevail, and deny that the Pope will refuse to reorganise his army. Telegrams from Rome assert that at the meetings of the cardinals held ever since the 20th of last month only ecclesiastical affairs have been made the subject of discussion.

From Danish as well as from German sources we hear that the conclusion of definite peace arrangements at Vienna may now be regarded as near and certain.

THE ARCHBISHOP OF CANTERBURY'S CHARGE.

The Archbishop of CANTERBURY commenced his primary visitation at the Cathedral, Canterbury, yesterday. In his charge his Grace alluded to the condition of the churches in his diocese, and also to the agitation for a modification of the declarations made by the clergy and of the Burial Service. The idea of abolishing all clerical subscription had met with little favour from either the clergy or the laity. But there could be no doubt that the existing forms of subscription were too numerous, and that some of them might be modified, without lessening the moral obligation of the subscribers to maintain the tenets of the Church inviolate. The labours of the commission had been brought nearly to a close, and he confidently anticipated that the result would prove satisfactory to the members of the Church in general. The question of the revision of a single office in the Liturgy, such as the Burial Service, would lead to the consideration of its general revision, and any such proposal would be met by the strenuous opposition of the great majority of the clergy of the Church, whatever might be their peculiar bias on theological questions. He did not think it necessary to enter further into the discussion of the question, and would merely say that, having expressed his willingness to consent to the appointment of a Royal commission for a revision of the table of lessons and some other matters, it was probable that on the reassembling of Parliament such a commission would be appointed.

He next at some length spoke of the Colenso controversy, expressing his disapproval of the views of the Bishop of Natal. He explained what he understood the Church to teach in reference to the inspiration of Scripture, giving up the theory of verbal inspiration. As to the alleged clashing of science with Holy Scripture, he did not think any such difference existed. He deprecated the conduct of those who sought to make the alleged discoveries of science an argument against the teachings of the Church, and expressed a strong opinion that as the Church had withstood the attacks hitherto made against her, so she would continue to overcome those which might be made. It was his firm belief that, if the negative school of theology pursued its course in the same direction and in the same spirit, it must before long work out its own condemnation. Considerable alarm had been felt as to the recent decision of the Privy Council, but he thought that no general conclusion as to any future decisions could be drawn from the tenor of that decision, and much of the apprehension which prevailed was, he thought quite groundless.

The Bristol Church Congress was opened yesterday.

The English Synod of the United Presbyterian Church is being held in Albion Chapel, London-wall. The proceedings yesterday were of an interesting character. We give a report elsewhere.

THE CHANCELLOR OF THE EXCHEQUER IN LANCASHIRE.

Mr. Gladstone on his way to Farnmouth yesterday received an address from the corporation of Bolton in the Temperance Hall, a building of limited dimensions. He was most enthusiastically received. The right hon. gentleman was introduced by the Mayor, and the address, which alluded in flattering terms to Mr. Gladstone's services, was then read. An address from working men followed, which contained the following:—

Allow us, sir, humbly to inform you that the working classes of late have advanced in education and knowledge. We now reverence and obey the law, love order and peace. We hope and trust that we have manifested these virtues by our peaceable conduct in passing through a long period of unparalleled privation and suffering. We therefore hope that the time will arrive when our rulers and governors will give to us the privilege of becoming men amongst men. Finally, may the Giver of every good and perfect gift long bless you with health and strength; long spare your useful life; and may your great and extraordinary talents long continue to be employed in promoting the happiness and prosperity of our native country.

Each address was endorsed by the frequent applause of the audience, which was again renewed when the Chancellor of the Exchequer rose. His address reviewed the great progress of the country during the last few years, especially the advance of the working classes, and alluded to the rather apathetic condition of the public mind as an obstacle to further changes of consequence. "Adjustments" were required, "a gradual enlargement of the privileges enjoyed by the people." All late experience pointed to a gradual enlargement of the privileges possessed by the people, and sure they might be that, as the necessity and the occasion for such changes were felt, a liberal disposition to adjust such changes would likewise be felt in Parliament. (Cheers.) Mr. Gladstone sat down amidst loud and continued cheering. He then left the Temperance-hall in company with the party on the platform, and proceeded to the residence of Mr. Alfred Barnes, Green-bank, Farnworth.

REPORTED LOSS OF THE BULLDOG.—A telegram from Plymouth yesterday stated that a letter had been received there announcing the total wreck of H.M.S. Bulldog. No particulars were given as to where the catastrophe took place; but it was stated that all her crew perished, with the exception of seven persons. A communication from the Admiralty, however, casts strong doubts upon the truth of the report.

THE GUNPOWDER EXPLOSION AT BELVEDERE.—The coroner's inquiry into the circumstances attending the terrible explosion of the powder magazine near Erith was resumed yesterday morning. The evidence of several witnesses who were examined proved conclusively that the explosion began in one of the barges. A fisherman who was rowing a boat on the river distinctly saw the smoke rising up from the barge. Another witness, a ballast-beaver, said that "the light played all about the barge which was abreast the jetty." Some of the statements made by the witnesses were of a most interesting character. The inquest was finally adjourned to Tuesday next.

A horrible murder has been committed at Balbraggan, Dublin county. Two young women named Murphy were butchered in the most barbarous manner. Their throats were cut and their bodies perforated with pitchforks. The brother is in custody.

MARK-LANE.—THIS DAY.

But moderate supplies of home-grown wheat were received fresh up to our market to-day, coastwise and by rail. The trade, however, was in a sluggish state for all qualities; nevertheless, the bulk of the supply of good and fine produce on offer was disposed of at Monday's currency. The transactions in inferior English wheats were at about previous rates. There was a good supply of foreign wheat on the stands. In all descriptions, sales progressed slowly, yet no change took place in prices compared with Monday.

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The Nonconformist.

WEDNESDAY, OCTOBER 12, 1864.

SUMMARY.

THOUGH the leading statesmen of the country are scattered far and wide, they are not all enjoying repose. Sir George Grey has been giving sound advice to the people of Morpeth on the value of early education; Mr. Disraeli has been explaining the counsel he lately offered to his agricultural friends, disclaiming any intention of bringing down the markets, and castigating his critics; Mr. Smollett has told his northern constituents the reason why Lord Palmerston is tolerated by the Conservatives—there being little difference between his policy and theirs; and the Chancellor of the Exchequer, at Bolton yesterday, made the first of a series of speeches expected from him in his tour through Lancashire. Mr. Gladstone spoke with caution and moderation. Reforms yet to be effected were regarded as “adjustments” to be made with the consent of all classes, and by means of moral suasion rather than exciting agitation. The claims of working men were strong, but the prevailing apathy of the public mind must be overcome before they would be granted. The Chancellor’s elaborate and generous eulogy on the changed spirit and increased intelligence of the working classes was well adapted to overcome the prejudices of those above them against further political concessions.

The coroner’s inquest on the victims of the terrible gunpowder explosion at Belvedere has thrown some little light on the cause of that catastrophe. It seems to be almost established that the magazines of Messrs. Hall were fired by the explosion of one of the gunpowder barges at the jetty. The loose and dangerous practices of the men on board these boats, notwithstanding stringent regulations, probably occasioned the disaster. Fires are occasionally lit “when the hatches are open,” and pipes smoked by the seamen contrary to orders. The difficulty is to prevent such acts; for, as one of the witnesses said, “When a man has been a few months on the water he does not care what he has on board.” Could not powder stores be more advantageously situated, so that the employment of cumbersome and slow-sailing barges would be needless? It seems that the Government have ordered an inquiry into all these explosive establishments, and perhaps legislation may help further to minimise the peril arising from this dangerous manufacture.

The Franco-Italian Convention continues to be the absorbing topic of the Continental press. There is no doubt that the Vatican is thoroughly alarmed at the prospect before it, though the Pope and his Cardinals still shout in chorus—*non possumus*. Pius IX. will come to no terms with the King of Italy, and will consult his own dignity rather than yield—that is, will, if need be, quit the Eternal City. But that is only a desperate alternative. Longing glances are cast towards Vienna and Madrid, but it must be known that no help is to be obtained from Emperor or Queen, however devoted to the Church. The Roman people are in high spirits, in expectation of coming deliverance from the worst of priestly despotisms. But, the indirect power of the

Papacy, by means of its perfect organisation throughout Europe, is immense; its craft equal to its power. It has conquered Kings and statesmen before, and may do so again.

Italy, however, is coming to have faith in the sincerity of the Emperor Napoleon in respect to the new treaty; and in the general and national approbation of an arrangement which promises to get rid of the foreigner in their ultimate capital, the claims of Turin are set aside, and the inhabitants of that city resign themselves, not without sympathy from their sister cities, to the inevitable sacrifice. The Della Marmora Ministry is likely to carry the Convention through Parliament by a large majority; to which body, also, the question of changing the capital is to be referred. The official documents on the subject are now published, and disclose no insidious provisions. It appears, from a declaration appended to the Convention, that that engagement is to take force from the date of the Royal decree which follows the acceptance of the treaty and the change of capital by the Italian Chambers. The Marquis of Pepoli, whose name is appended to the Convention, declared at a banquet at Milan, on Monday, that the ultimate object of Italian desires had not been surrendered, that the last link which united France to “our enemies” was broken, and scouted the idea of territorial compensation to that country. But the French semi-official press continue to assert that the treaty does not involve the fall of the temporal power of the Pope, or the abandonment of Rome, though it will be executed “in letter and in spirit.”

The American news is of stirring interest, and so important that the premium on gold has fallen sixty per cent. in a fortnight. Sheridan has gained another and more decisive victory over Early in the Shenandoah valley—“doubling up” the left flank of the Confederates by a cavalry charge, routing and dispersing them, and capturing twenty cannon and 1,100 prisoners. “The enemy,” he says in his despatch, “threw down their arms, and fled in the greatest confusion.” This energetic Federal commander, though using all speed, did not come up with the Confederates again, who were pursued a distance of fifty or sixty miles, and actually driven out of the Shenandoah valley within a week of the battle of Winchester. But Early having been reinforced, Sherman had halted at Port Republic, his cavalry meanwhile tearing up the Central Virginia Railway, and destroying much property at Staunton and in the neighbourhood. This Confederate disaster seems to have been complete and irreparable.

General Grant had also recommenced operations—with the apparent object of engaging General Lee’s full attention, making the use of the Weldon Railway more precarious, and getting possession of the Southside line, which connects Petersburg with the Danville Railway. In these movements he appears to have been successful—the increasing numbers of his army being a serious embarrassment to his antagonist, whose troops have been greatly diminished by the necessities of Early, and whose generalship has to provide for the safety of Lynchburg, the key to Richmond, as well as of the capital itself. The plan of isolating Richmond, and thus compelling the retreat of General Lee, is very bold and complicated, and will tax all the skill and resources of General Grant to carry it out.

The Presidential campaign is somewhat simplified. General Fremont has retired, and left President Lincoln the sole Republican candidate. On the other hand, the Peace Democrats have swallowed their disappointment and consented to resume their advocacy of the claims of General McClellan, the warlike candidate of the party. It is thought he will not carry more than three States, and that Mr. Lincoln’s re-election by an overwhelming majority is almost certain. But the whole month of October will intervene; and the issue will be decided more by the armies in the field than the votes of the ballot-box.

A brief telegram from New Zealand encourages the hope that the war with the Maories is drawing to an end. According to accounts from Paris the natives have actually made their submission; but this must be a premature rumour—the overland mail being the sole source of information.

“THE DECLINE AND FALL OF WHIGGERY.”

UNDER the above heading the October number of *Fraser’s Magazine* contains a somewhat remarkable article, succinctly and impartially reviewing the political career of the Whigs from the time of the Revolution of 1688, pointing out their most serious mistakes, and exhibiting indications that as a party they are now in a state of senility and dotage. The Reviewer does not write in the interest of the Tories, whom he regards as politically less enlightened than the

Whigs. He considers that the first manifest failure of the latter, when in the first Reform Parliament the party was omnipotent, lay in matters of religion. Instead of appointing an Ecclesiastical Commission under the Archbishop of Canterbury to inquire and report on the question of Church Reform for which the demand was urgent and national, they should have corrected by immediate and stringent votes of Parliament the unequal distribution of Church revenues, and the prevalence of pluralism—and should have obtained a vote, as they might have done with enthusiastic applause, that the Universities are national institutions, into which all the subjects of the Crown ought to be admitted on equal terms; that the College Statutes, having been altered by former Parliaments so as to exclude Romanism when it was dangerous to the State, ought now again to be altered, so as to admit all persons without restriction of religion; and that except where chaplains’ duties are involved, no Fellowship should be encumbered with the condition of Holy Orders. He contends that a basis of further Church Reform might have been beneficially laid by a short Declaratory Act or vote of Parliament that the Church of England is in law national and ought to be national in fact; that from lamentable errors in the past a large part of the nation is excluded from the National Church unadvisedly and gratuitously; that it is expedient immediately to invite into Church union, at the very least, all who are called the orthodox Dissenters; and that in the future every effort should be made to embrace within the nationally-organised Church all the institutions and foundations for religion which the law admits and defends. He says, moreover, that to the excluded sects the use of the parish churches might have been conceded, as proposed by Dr. Arnold, in imitation of the German practice; and by such kindly treatment a beginning might have been made in the softening of bigotries. “But,” he concludes, “Lord Grey was satisfied with the Reform of Parliament, which made the Whigs supreme; and was clearly indisposed to touch Church Reform with more than his little finger. The resentment of the Dissenters virtually ejected his Ministry; and when the Whigs returned to office under Lord Melbourne, they found themselves shorn of half their strength. Reform of the Church has been postponed a third part of a century already, and the task is become more difficult by the delay.”

We shall not follow this vigorous writer into his exposure of the blunders committed by the Whigs in their colonial policy, as instanced by their treatment of Canada, and in their foreign policy, as exemplified in their refusal to recognise Hungary. The general result suggested by their statesmanship from 1831 to 1864 is given in these words:—“The Whigs have failed of understanding the exigencies of the day, and have on each occasion been *wise too late*. Their statesmanship, though on various important matters wiser and juster than that which the Tory party will allow their leaders to adopt, is and has been *as truly* behind the nation as the statesmanship of the Tories.”

The criticism, severe though it be, is just, and makes its appearance at the very nick of time. Whiggery, since the elevation of Lord Palmerston to the Premiership, has greatly changed its character, but not for the better. The Liberal tendencies of the present Cabinet, so far as it has any, are not derived from Whig sources, and it still remains questionable whether they will be able to overbear the “rest-and-be-thankful” policy, which is. It is well that the country should bear this in mind in prospect of the approaching General Election. They who give the Liberals overt or covert advice to content themselves with the name of a leader, and to forego a platform of principles, desire, no doubt, to save a great political party from wreck. We question whether they will be allowed the opportunity. Whiggery has virtually destroyed all party bonds, by quietly dropping all its traditional principles. Its chiefs have made themselves responsible for the most ignoble fate which can overtake them. Their government would long since have gone to pieces but for the splendid financial genius of Mr. Gladstone. It now remains to be seen whether Mr. Gladstone, and those of his colleagues who support him, will voluntarily face the disgrace of joining in an appeal to the country without giving it an opportunity of declaring its mind on the question of Parliamentary Reform. Should Lord Palmerston decline to put forth a Liberal programme including that most important of all domestic questions, we take it for granted there will be a secession from the Cabinet, and that the residue, strengthened by a few Liberal Conservative members, will ask the vote of the country *apropos* of nothing in particular. We can understand a long and patient endurance by a party of its leaders, inactive as they may have become, while they retain even in theory only a connection with

the principles and traditions of a past day—but when this connection has been faithlessly abandoned, party loyalty, we should think, will retire to the lowest ebb. Once more, we suppose, Whiggery will miss its opportunity, and have to lament that it had become “*wise too late*.”

In the disintegration of parties with which we are threatened, and which will probably come to a crisis before the election occurs, we can conceive of nothing more unfortunate, nothing more politically traitorous, than the encouragement of candidates who have no fixed principles. The only hope remaining of saving the Liberal party from going to pieces is to be found in the sturdy determination of constituencies to have nothing to do with unpronounced men. The whippers-in will soon ascertain the chances of a merely negative policy—and it is certainly to the interest of the Liberals that there should be no mistake as to what those chances are likely to be. It is the very moment, above and beyond all others, when a firm and immovable adherence to a positive creed, moderate as it may be, will prove the most valuable assistance to the bewildered, and, we are afraid we must add, the betrayed Liberals. To haul down their flag now, even at the command of the pilot at the helm, would be a most fatal mistake. His will in this matter does not represent the will of a united Cabinet, nor that of the Parliamentary party by which he has been hitherto supported, nor that of the free and independent constituencies. The partisans who are furtively acting for him upon election managers are not even traditional Whigs. The object they have in view is simply the continuance of Lord Palmerston in power with *carte blanche* as to his policy. Should they succeed, his advanced age precludes the possibility of his holding his post for more than two or three years at furthest. But with him will vanish the last element of party coherence. Principles abandoned, character gone, and a nominal chief displaced, what is likely to be the Liberal party of the future? They will have weakly forfeited their claim to popular confidence, and will have incurred the certain penalty of exclusion from power for many years to come. It will be their own fault if “the decline and fall of Whiggery” shall involve also the decline and fall of Liberalism.

COTTON, CASH, PUBLIC WORKS, AND PAUPERISM.

It would seem to be the settled judgment of the British public, for the present, at least, that the civil war in America is not likely to be brought to a speedy close. The recent speculations of the *Times*, based upon the movements of the small peace section of the Democratic party, have been proved by succeeding events to have been utterly misleading. The result of the unscrupulous partisanship of the leading journal and its New York correspondent has been commercially disastrous. Under the delusive impression that peace was at hand, and that the market would be flooded with American cotton, a heavy decline of prices took place. It chanced that the confident anticipations of the *Times* that the Democratic party in the United States would shortly negotiate a lasting peace with the Confederate Government, preceded but by a few days only large arrivals of cotton from other parts of the world, chiefly from our East Indian possessions. A panic seized the holders of stock. All were anxious to sell. Prices dropped accordingly, and some failures increased apprehensions for the future.

The derangement will probably be but temporary, but it has happened at an awkward time. The large importations of cotton from comparatively new sources, had occasioned a proportionately large exportation of bullion. The Bank of England, in view of the impending crisis, rapidly raised their rate of discount. Cash at 9 per cent, combined with prevailing uncertainty as to what might be the price of cotton two months hence, enforced vigilant caution upon manufacturers. The sudden opening of the sluices which have been closed by the war, it was thought, naturally enough, might presently inundate the cotton market—and no prudent man, with that prospect before him, could be otherwise than anxious to keep his stock as low as possible. An idea prevails that should peace be negotiated, the Southern States would pour into the Liverpool market a vast accumulation of the raw material, and bring down with a run the present abnormally high prices. Our conviction is, that this fear is the child of miscalculation; and that, in the event of peace being concluded between the Federal and the Confederate Governments tomorrow, the amount of stocks in the hands of the cotton-growing States, is extremely limited in comparison with ordinary expectation. But, be this as it may, confidence is the soul of business. With money at so excessive a rate, and

uncertainty as to the range of prices, few manufacturers would be daring enough to put forth their whole power. The consequence has been, a large transference of hands from the whole time to the half-time lists, a dismissal of many operatives from their employment altogether, and the closing of many mills.

We have once more, therefore, to look cotton distress in the face. The crisis may be but temporary; but, meanwhile, it will heavily tax charitable resources. The monthly meeting of the Executive Committee of the Central Relief Fund at Manchester, is therefore timely. From the statistics presented to the Committee we gather the following facts:—The number of operatives at work in the cotton districts on “full time” in August last, was 299,229; it fell in September to 212,520. The number employed in August at “short time,” was 59,074; and it rose in September to 102,047. The number “out of work” was in August, 102,090; in September it had reached 135,821. It is calculated that the number of persons now in receipt of relief, either from the Guardians or District Relief Committees, cannot fall short of 114,000. The whole sum remaining at the disposal of the Central Relief Fund Executive Committee, including the Cotton Districts Fund, and the Liverpool Fund, reach a total of 210,193*l*. The Committee, however, evidently look to the future with some apprehension; and feel the necessity of husbanding their resources. They apprehend, probably upon good grounds, that however transient the pressure may be, it is so likely to occur again, that they cannot, consistently with a due regard to the health of the unemployed operatives, be too vigilant or economical. Winter—perhaps a severe winter—is before them. The distress with which they may have to deal may be very considerable—may even compel the Central Committee to call upon the District Relief Committees for the balances of subscriptions yet in their hands.

The Public Works Act, although unquestionably a wise and timely measure of legislation, does not appear to be answering all the ends expected of it, in some at least of the cotton districts. The public will assuredly be surprised at learning that, while there are 9,000 people out of employment at Manchester, and the amount received by the city from the Public Works’ Loan Commissioners is not less than 85,000*l*., only 156 cotton operatives are employed under the provisions of that law. The fact may be susceptible of satisfactory explanations. Manchester may have absorbed on its public works as many of the unemployed as have been returned by the Guardians as fit for the kind of manual labour required; but from the conversation that took place on the subject in the Central Fund Committee, the public will be likely enough to draw the inference that there is a hitch somewhere, whoever may be the parties properly responsible for it. When Mr. Rawlinson, in his report, states that 13,000 men, whose families would include about 50,000 persons, may easily have employment upon the several public works of which the plans are ready and foremen engaged, and when we learn that there are at least 114,000 persons dependent upon relief, it is hard not to suspect mismanagement somewhere. The suspicion gains some countenance from the statement of the Chairman, Sir J. Kay Shuttleworth, that “Mr. Rawlinson might have some delicacy in expressing his opinions fully on this subject, and that he (the Chairman) sympathised with that feeling.”

We notice this matter with sincere reluctance. We are not disposed to deduce from it broad or hasty conclusions. Hitherto, the Lancashire men have met their unexampled difficulties so nobly and so successfully, that they are entitled to a favourable opinion until the whole facts are disclosed. And, after all, much is being done in the cotton district under the Public Works Act. Useful and remunerative employment is already given to 30,000 men, women, and children. If the jealousy of local bodies does anything to limit the advantages of the Act in the mode of its application, the more is the pity. The reputation of the cotton manufacturers has been so well maintained throughout this crisis, that we should be sorry to see even a fleck upon it. But we are bound to add that, as the case now stands in the information of the public, it does not present a satisfactory appearance.

GEORGIA AND THE SOUTHERN CONFEDERATION.

THE possibility of a return to the American Union of the seceded States one by one opens up a new aspect of the present struggle. The Southern Confederation is based upon the recognition of the sovereign and independent rights of each State of which it is composed—rights

which have been asserted to the utmost as the justification for leaving the Union. All through the war, the doctrine of State rights has been the sheet anchor of Confederate statesmen and writers, and the constitution of the Confederacy not only recognises it, but expressly provides for the admission of any other States which may hereafter think fit to retire from the Union, and throw in their lot with the South. But the recognition of this claim must be accepted with all its consequences. The theory of the right of secession cuts both ways. It allows a State to return to the Union as well as depart from it, and necessarily recognises dismemberment in the South as well as the North. The Southern slaveowners who recklessly plunged into war to assert their independence could scarcely have contemplated the possibility that their own favourite theory would be turned against them—that the engineer might be hoist with his own petard. But this is not unlikely to be the case—has indeed been the case. The State of Arkansas some months ago by constitutional process repealed the Secession ordinance, but its validity has not been recognised by the Confederate Government.

A more striking test of the soundness of the State-rights’ theory is not unlikely to be furnished. Georgia, which ranks the third of the Confederate States in population, and is second to none in wealth and natural resources, passed with reluctance the ordinance of Secession, and has ever since, like North Carolina, been ill at ease as a member of the new Confederacy. The Georgian Legislature has, in some instances, such as the Conscription Acts, and the *Habeas Corpus* Suspension Act—refused to be bound by the decisions of the Richmond Congress. It has been a grievance with this State that her sons have been drafted off to Virginia instead of being kept at home to defend their own territory. Georgia is the home of Mr. Stephens, Vice-President of the Confederacy, whose celebrated “corner-stone” speech attested his early faith in a slave empire, but who, since the first year of war, has been a malcontent to the Government of which he is a conspicuous member. With a Federal army in the heart of the State, and little probability of ejecting it from its fortified position in Atlanta, it is said that the people of Georgia are tired of the war, hopeless of success, and not averse to re-enter the Union. The last mail brings a report that Governor Brown and Mr. Stephens have actually sent to General Sherman the terms on which this State will return to her allegiance to the Union Government; but an earlier rumour is, that that Federal commander had invited them to confer with him at Atlanta on the subject.

There is probably some foundation for these rumours, for the *Richmond Despatch* not only refers to them, but implores the people of “the gallant State of Georgia” not to listen to any overtures, and “leave her sisters the bag to hold, after having got them into this scrape.” Such an appeal betokens apprehension, which is justified by the recall, by Governor Brown, of the State Militia from General Hood’s army, and the wholesale desertion of Georgian soldiers in his ranks. But it may be doubted whether despondency and discontent are so prevalent in Georgia as in North Carolina, which still remains in the Confederation, or whether the State Legislature, so long as Confederate troops are encamped in their territory, would venture upon a step which would be regarded as an act of war by the central Government. Georgia may be dissatisfied with her lot, but can hardly yet be prepared to throw off her allegiance to President Davis.

The controversy between North and South will mainly be decided on the battle-field. If the armies of Lee and Hood should be eventually victorious, the threats of discontented States to return to the Union will be unfulfilled. But if, on the contrary, the Confederate legions should be overthrown, we see, in the state of feeling in Georgia and North Carolina, good reason for believing that the Southern people will succumb to their fate, and hasten to make terms with their conquerors. It may be, as their advocates in this country are continually asserting, that they will carry on a protracted guerilla war over their vast territory for years to come, and, as President Davis has said, that the child of the present generation will not live to see the end of this bloody strife. But there is no evidence whatever to justify this inference. All the facts tend to an opposite conclusion. The talk of dying to the last man, and accepting “extermination” in preference to submission, is mere Bunkum. If the Southern people were to a man imbued with “undying hatred” of the North, it is hardly possible that General Sherman would have been able to preserve intact his line of communication for 400 miles, from Nashville to Atlanta, through the heart of Tennessee and Georgia, or that the Federals would so easily have secured the vast territories they have conquered. The results we have witnessed in those States are just such as might have been

expected in a country where the conflict was being carried on rather in the interests of an aristocracy than of the mass of the people. The multitudes of able-bodied men who have evaded the conscription in the South, the continual desertion that has been going on from the Confederate armies, especially in Georgia, and the quiet submission of the population wherever the Federals have become masters, disprove the allegation that the Southern people are banded together as one man against the Union, or that when once the military strength of the Confederacy is broken, there will be insuperable difficulties in the way of pacification.

We have already seen the doctrine of State rights on which secession was founded break down in practice. Those who set it up have not scrupled to violate it. The *Richmond Despatch* complains that so much has been made of "separate State action," and "hopes the theory has not spread to any extent." The *Richmond Sentinel* threatens North Carolina with fire and sword if it attempts to carry out the idea which secession was thought to have established as a sacred principle. Thus the theory of natural right has been exploded by those who created it, and the war on their part is being prosecuted on the principle of coercion against which they professedly took up arms.

The final issue will show whether the struggle is maintained for the liberty and independence of the Southern people, or for the advantage of a slaveocracy. If for the former, it is likely that the war may be indefinitely protracted, and there will yet be ample resources at the command of President Davis. But if only sectional interests and the right of preserving and maintaining slavery are involved, sooner or later the process of disintegration will set in, of which there are symptoms in Georgia and North Carolina, and the millions will make it known, when opportunity offers, that their interests are not inseparable from those of an oligarchy which monopolised the soil and shut out free labour, and that they can readily make up their minds to live under the same Government with their former brethren, protected by laws which recognise the just rights of all citizens, and which are hostile only to exclusive claims and inhuman monopolies.

MOUNTAIN SCENERY.

We shall never forget the excitement of our feelings at the first sight of a mountain. Starting from Caernarvon for the Llanberris Pass at five in the morning of a fine May day, and walking off, with some difficulty, the threefold effect of the lingering fatigue of a preceding march, of a heavy cold caught by being put into a damp bed a night or two before, and of bilious depression superinduced by the hot rum and milk which a good Welshwoman had pressed upon us as an unfailing remedy for an incipient cold, we were not in the best possible mood for appreciating the beauties of nature. But youth and novelty have a wonderfully recuperative energy. We had begun to shake off from our limbs the sense of weariness, and from our minds the vague feeling of gloom, with which we had set out on our solitary way, when a turn in the road brought us within sight of Snowdon, in what we may call his morning *deshabille*. His head was buried in cloud which hung low down in very irregular folds over his shoulders. Here and there a bright patch of snow gleamed like a jewel through the border of the misty veil, while over the outline of that side of the mountain which we faced, a mass of clouds threw a dark shade which here and there deepened into mystery and awe. No! we shall never forget the sudden and violent tumult of our emotions at that sight—our first introduction to mountain scenery. We are not going to describe what we felt, further than may be gathered from our confession that we were glad at being alone.

We are not sure that we should like to live among the mountains. Indeed, we suspect we should not. Of course, one can get accustomed or acclimatised to almost anything; but, until that hardening process has been completed, we should never get rid of a sort of shadowy notion that we were imprisoned in valleys, and were overlooked by giants. Is it only our idiosyncrasy, or is it the result of some general law upon our imagination, that mountains so instantaneously and invariably clothe themselves, to our apprehension, in personal attributes and characteristics? We think of them, we talk of them, as sentient beings—as moved by, and exhibiting, human caprices, moods, passions, will. They are to us huge embodiments of a spirit akin to our own. They seem to have their seasons of grief, of joy, of tenderness, of grim humour, of laughter, of devout adoration and thanksgiving. They can express all that a man's soul can express. Their "songs with-

out words" are as full of meaning and as intelligible as Mendelssohn's. We not only can commune with the mountains—we cannot help doing so. They speak to us in tones which will make themselves heard, however indifferent we may pretend to be. And each one, as it becomes more familiar, tells us its own story, and preserves its own individuality. We know of no other object of the physical creation, unless it be the ocean, which so irresistibly asserts for itself a quasi-personality. Perhaps this is one reason among others, why we do not desire permanent residence in a mountainous district, and yet so thoroughly enjoy an occasional visit to one. Mountains represent both ideas and emotions upon too grand a scale for us. We get, after awhile, to feel oppressed by them. The result is much the same as living in the same house with intellectual or social superiors. It makes one feel little in his own eyes. An indefinable sense of oppression creeps over our spirits, and when, after a month's or six weeks' sojourn up among the hills, we get fairly away from them on our journey home, we feel positively relieved, as if they had deprived us of a portion of our freedom.

We have said that in mountainous regions a feeling is borne in upon us that we are imprisoned. An abrupt limitation of space has at all times a cramping effect upon our mind. We crave a clear outlook beyond the horizon, deprived of which our thinking faculties appear to be stifled. Imagination, at least in our own case, resents all semblance of being barred in. A mountain summit has for us a glory far beyond that of the panorama which it discloses. We breathe all the more freely and deeply its pure atmosphere because we seem to have got above all external limitations. On the other hand, a mountain pass, walled up to heaven on either side, paralyses our imagination. Our fancy finds an almost invincible difficulty in realising the fact that beyond and on the other side of those impending crags which rear themselves into the clouds, any known regions, any human interests, can exist. For the time being, and to present consciousness, the narrow valley through which we wend our way, sparkling as it may be with objects of life and forms of fantastic beauty, is but a spacious prison the outer skirts of which may border, for aught we know, upon vacancy and chaos. We should not like to dwell there. Our thoughts and sympathies, we suspect, would take a superstitious turn.

It is singular, but it is nevertheless true, that the most transparent-looking and dream-like pictures are offered to the eye by the hugest and most solid aggregations of matter. In certain conditions of aerial perspective—not uncommon nor unfrequently met with—a group of mountains will strike one as the most ethereal and spiritualised scene on which it is permitted us to gaze on this side heaven. Matter in its most fixed and ponderous forms seems to have parted with all its grossness, and to become the most refined expression of spirit. It assumes all the softness, all the variability, all the unreality, of a dissolving view. It looks as if a breath of wind would blow it all away. The banks of clouds which rest upon the horizon on a summer's evening, and which catch golden tinges from the setting sun, scarcely put on such a gauzy or visionary aspect. The thin bluish vapour which rises from the valleys, and which interposes itself between outline and outline, the incessant play of light and shade upon irregular surfaces, the imperceptible gradations of colour, the way in which every line of form gently melts into the rest of the picture, and the silent tranquillity which pervades the whole, give, even to the dullest fancy, an impression of what the French call *spirituel* beyond any other sight we have ever seen. We remember once looking from the Col de Balme along the valley of Chamouni. It was morning. The mountains on either side had been concealed by impenetrable mists. Suddenly, a breeze swept up the valley, and rent an immense opening in the curtain of clouds. Through it, at the far distance, appeared the head and shoulders of Mont Blanc, white, glistening, and, as it were, translucent, thrown into high relief by the clear blue sky behind it. The fleecy drapery still covered the crests of the mountains on either side of the line of vision, but below it, from their waists downwards, they showed their gigantic forms in dark and even gloomy hues. We never before, never since, looked upon a spectacle of such unearthly magnificence. We were like Banyan's pilgrims looking from the Delectable Mountains at the gate of the Eternal city. All seemed so ethereal, so evasive, so like a gorgeous dream, as to appear rather an object of faith than of sight—an illusion which was enhanced by the closing in of the mists within a few minutes, and a complete obliteration of the entire prospect. If now we were asked how that which is spiritual could best

express itself to human minds by means of matter, our memory would instantly revert to that vision for an answer.

More than in any other kind of scenery, we think, the excursionist in a mountainous district needs company. It is a mistake to go alone. Doubtless, there are men of high poetic feeling who are never less infected with a sense of solitude than when wandering alone about mountain ranges. But ordinary mortals, as are most of us, usually find the intensity of loneliness too much even for the most elastic animal spirits. A cheerful and congenial comrade presents just the kind of relief which the solemn impressions made by surrounding objects imperatively require. There will be many a day's distance which needs to be shortened by the pleasant guile of a merry heart. Nothing, perhaps, puts the spirits to a severer test than a lengthened spell of monotonous grandeur. Some people, we suspect, miss the sanitary effect of mountain travel in consequence of the too continuous strain of the scenery upon their minds. We were not made for uninterrupted converse with sublimity—and we enjoy most what is most enjoyable, in these districts, when we can have intervals of gamesome rest for the attention.

Mountain scenery, especially to those of us who visit it only occasionally, has a rare power of moral purification. It reveals the more trashy part of ourselves to ourselves with impressive distinctness. We know of nothing, save death, perhaps, which reads us such a stern lesson against every variety of snobbery. It soon levels us to our true dimensions, and takes the starch out of our pride. We should like to see the man who can feel great in presence of a majestic mountain pile. To us, moreover, as we suppose, to most men, there is behind all mountain scenery a sort of dimly-disclosed revelation of the Infinite Mind. The Majesty in the Heavens seems by this medium to approach us more closely, more visibly, and to make a more effective appeal to our reverence. We cannot easily shake off the sense of His almightiness, nor put ourselves in thought beyond His reach. Our miserably puny conceptions of Him immensely expand, and the illustrations of His power interblend with illustrations of His love. Mountains have a rudimentary gospel to preach to us, and they who have listened to it are all the better qualified to receive that higher Gospel which God has expressed to us in a human life and career. So that in another sense than the more obvious one, the saying of our Redeemer is true, "God is able even of these stones to raise up children to Abraham." There is no form of matter so gross or so inert that He cannot make subservient to high spiritual ends, whensoever it may please Him.

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

The ordinary advices from New York extend to Sept. 29, but there is telegraphic news *via* Cape Race to Oct. 1.

General Sheridan has gained another important success in the Shenandoah Valley over the retreating Confederates. Early, on the 21st, made a stand at Fisher's-hill, two and a-half miles south of Strasburg. The following is Sheridan's official account of the victory:—

Head-quarters, Middle Military Division, six miles from Woodstock, Sept. 22, 11.30 p.m.

I have the honour to announce that I achieved a most signal victory over the army of General Early at Fisher's-hill to-day. I found the rebel army posted with its right resting on the north fork of the Shenandoah, and extending across the Strasburg Valley westward to North Mountain, occupying a position which appeared almost impregnable. After a great deal of manoeuvring during the day, General Crook's command was transferred to the extreme right of the line on North Mountain, and he furiously attacked the left of the enemy's line, carrying everything before him. While Crook was driving the enemy in the greatest confusion, and sweeping down behind their breastworks, the 6th and 19th Corps attacked the rebel works in front, and the whole army appeared to be broken up. They fled in the utmost confusion. Sixteen pieces of artillery were captured; also a great many caissons, artillery horses, &c. I am to-night pushing on up the valley. I cannot say how many prisoners I have captured, nor do I know either my own or the enemy's casualties. Only darkness has saved the whole of Early's army from total destruction. My attack could not be made till four o'clock in the evening, which left but little daylight to operate in. The 1st and 3rd cavalry divisions went down the Luray Valley to-day, and if they push on vigorously to the main valley, the result of this day's engagement will be still more signal. The victory was very complete. A more detailed report will be made as soon as I can obtain the necessary data.

P. H. SHERIDAN, Major-General Commanding. Lieutenant-General Grant, commanding armies of the United States, City Point.

It will be remembered that Early's command embraced the "Stonewall Brigade" and the troops constituting Stonewall Jackson's corps, and was the *élite* of the rebel army.

E. M. STANTON, Secretary of War. Major-General John A. Dix.

In a further despatch, dated the 23rd, General Sheridan says:—

I cannot as yet give any definite account of the results of the battle of yesterday. Our loss will be light. General Crook struck the left flank of the enemy, doubled it up, and advanced down their lines. Rickett's division of the sixth army corps swung in, and joined Crook. Getty's and Wheaton's divisions took up the same movement, followed by the whole line, and attacking beautifully, carried the works of the enemy. The rebels threw down their arms and fled in the greatest confusion, abandoning most of their artillery. It was dark before the battle ended. I pursued on after the enemy during the night to this point with the sixth and nineteenth corps, and have stopped here to rest the men and issue rations. If General Torbert has pushed down the Luray Valley according to my directions, he will achieve great results. I do not think that there ever was an army so badly routed. The Valley soldiers are hiding away and going to their homes. I cannot at present give any estimate of prisoners. I pushed on regardless of everything. The number of pieces of artillery reported captured is sixteen.

In another report Secretary Stanton states that the Federals captured at Fisher's-hill 1,100 prisoners, twenty cannon, and a large quantity of material, but is still reticent on their losses.

Confederate accounts of the battle of Winchester state that the Confederate losses were 2,500 killed, wounded, and missing, and three cannon. All the trains and supplies were safely removed.

Richmond papers state that Sheridan's cavalry occupied Staunton and Waynesborough on the 26th, and commenced destroying the Virginia Central Railway. On the 29th no direct intelligence from Sheridan had been received for several days, in consequence of the capture of his couriers by Confederate cavalry in his rear, but by a Cape Race telegram we learn that Sheridan was at Harrisonburg on the 29th, and at Charlottesville on the same day, reinforced.

Winchester is described as "one vast hospital. There cannot be less than 5,000 wounded in this town at the present time. Every hotel and vacant store and house is full and overflowing, and the groans of suffering humanity are really awful."

The *Boston Journal* says that while Sheridan has been executing his series of victories, General Barbridge has been marching out of Kentucky through Pound Gap, headed eastward, and a forward movement has been going on from Knoxville. "These things point to a junction with Sheridan in the neighbourhood of Lynchburg, the putting of the Virginia and Tennessee Railroad in order, and possibly rapid transfer by that route, if necessary, of a portion of Sherman's army."

Grant was again in motion. His operations are thus summarised and explained in a leading article of the *Morning Star*:—

Probably calculating that Lee would send out a force to meet the beaten remnants of Early's army, and bring them within the Richmond lines, the Federal General began at once to harass his opponent with movements at distant and different points, in the expectation of being able so to disperse the rebel forces as to leave the way open for solid success. First Ord's division carried strong fortifications at Chapin's Farm, on the north of the James River, capturing fifteen guns and 200 prisoners. Simultaneously, Birney, whose corps it will be recollected has been established on the north side of the river for several weeks, advanced from Deep Bottom and carried the Newmarket road and entrenchments, scattering the enemy, and taking a few prisoners. The Newmarket road runs from Richmond almost parallel with the James River, at that portion of it where the strong Confederate fortification of Fort Darling is situated. Birney has established himself at Junction-hill, and reports that both the Newmarket and Richmond roads, as well as the whole country, are covered with field fortifications. These threatening movements would necessarily have the result of compelling Lee to hurry forward troops to resist Birney's advance. We have already explained that Grant's position as compared with that of Lee forms the chord of an arc. By means of his pontoon bridge over the James River he can transfer troops from the extreme left of his line on the Weldon Railroad to the extreme right which is now at Junction-hill much more rapidly than Lee can hurry troops from his right at Ream's Station round the chord to the entrenchments of Richmond at the Newmarket Road. Lee, moreover, is in this position—that although he may be reasonably sure Grant merely intends his movements to the north of the James River as feints, he cannot forbear to concentrate troops to resist him, because at any time the feint can be turned into a serious attack should the points be found to be weakly defended. Accordingly, now, as formerly, he seems to have been compelled to withdraw strength from the right of his line south of Petersburg to enable his extreme left to resist the Federal advance, and in all probability when his available force had been further depleted by sending out a division to the rescue of the unfortunate Early.

These preliminary movements being accomplished, Grant instantly put his left in motion. Warren, who holds the right of the line at the Weldon road, carried the enemy's position in front of him, and was following up his success. Meade on the left, probably with Hancock's corps, moved forward, and carried the line of the enemy near to Poplar Grove. These movements are of surpassing importance. Since the occupation of the Weldon Railway the Confederates have been driven to draw their supplies from Stony Creek Station, a long way south of Grant's lines, and cart them (the carts, it is said, being drawn by negroes) to Petersburg and Richmond along the country roads lying between the Weldon road and what is called the Southside Railway, which connects Petersburg with the Danville line, and is the only other main artery of supply for Petersburg. The position which Meade has obtained near to Poplar Grove cuts off several of the country roads, and approaches very near to the Southside Railway, which Grant aims at seizing, and thus completely investing Petersburg except on the north. The garrison will then be forced to draw its supplies from Richmond, which can very ill afford the weight of this additional burden. Warren's position is still nearer the Southside Railway, and as the latest report was that he was "following up

his success," it is not improbable that the Confederates may have been found in too small force to prevent a lodgment on the road itself.

Sherman was strongly fortifying Atlanta. He reports Hood to be moving towards the Alabama line.

Sherman and Hood had concluded the exchange of 2,000 prisoners upon either side captured in the recent battles at Atlanta and Jonesborough. The truce for the removal of the Atlanta inhabitants, which expired on the 22nd, had been extended.

Southern papers state that General Beauregard had received the command of the Confederate armies in Georgia. President Davis was at Macon.

Forrest, with 8,000 men and ten guns, was operating in Sherman's rear. He captured Athens, with the garrison, and destroyed the railroad between Decatur and Athens. Forrest was moving to capture Pulaski, Franklin, Shelbyville, and the intermediate block-houses. Rousseau had taken the field against Forrest. By the last accounts General Forrest had commenced destroying the Nashville and Chattanooga Railway. General Martin's Confederate brigade tore up railway tracks between Dalton and Atlanta.

The Richmond papers publish an order from the Confederate War Department for the enrolment of all white males between seventeen and fifty not actually serving with the Confederate armies in the field.

Despatches received from Louisville on the 26th positively asserted that Governor Brown, of Georgia, had submitted propositions for peace to General Sherman. Later in the day it was reported from Washington that the propositions had been forwarded to Mr. Lincoln, and were then under consideration by him. The papers of the 27th contradict the latter statement, but Louisville telegrams affirm the former, and add that General Sherman had despatched commissioners into the Confederate lines to discuss the proposition personally with Governor Brown and Vice-President Stephens.

By the admission of a Confederate officer arrested in disguise at Sandusky City on the 18th, it appears that the object of the Confederates who seized and destroyed the steamers *Island Queen* and *Parsons* on Lake Erie, was at the outset the capture of the Federal steamer *Michigan* and the liberation of the Johnstown Island prisoners. The arrest of the officer prevented the necessary co-operation from the land, and compelled the abandonment of the enterprise. The report that two Confederate armed steamers had appeared on the lake was untrue.

Postmaster-General Blair, at the request of Mr. Lincoln, had resigned office. Ex-Governor Dennison, of Ohio, succeeds him.

The Democratic peace party had resolved to support General McClellan.

A mass meeting in favour of Lincoln had been held in New York.

A despatch in the *Richmond Examiner* mentions large fires which occurred in Charleston on the 17th ult., probably the effect of the increase of range of the Union guns bearing on the city.

Price had entered Missouri with 30,000 men, and it was supposed that he would march into a central part of the State. A large force under Generals Kirby Smith and Shelly co-operated with him. The Federals evacuated Pilot Knob and retreated to Mineral Point. Price advanced twenty miles to the north-east of Pilot Knob. General Rosecrans issued an appeal calling the people to arms. Business at St. Louis was suspended, and preparations were being made for the defence of the city.

General Canby, at New Orleans, reports that General Steele, at Little Rock, Arkansas, had been heavily reinforced, and had resumed the offensive.

An unauthenticated rumour of the surrender of Mobile to Admiral Farragut had reached New York, via Memphis and Cairo. It was entirely disbelieved. New Orleans letters of the 15th, on the contrary, announce that, with the exception of the garrisons left in Forts Morgan and Gaines, General Granger's forces, lately co-operating with Admiral Farragut in Mobile, had returned to that city.

Late Charleston newspapers contain an advertisement requiring all male persons in that district, between the ages of sixteen and fifty, to immediately report themselves for enrolment. The order extends throughout the South, the object being to ascertain the present and prospective military strength of the Confederacy. In several of the military divisions slaveholders are required forthwith to furnish one-fourth, and, in some cases, one half of their slaves to work on the Charleston fortifications.

On the 1st of October the premium on gold had fallen to 92 in New York.

WITHDRAWAL OF GENERAL FREMONT.

General John C. Fremont has withdrawn his name as a Presidential candidate in the following letter, addressed to the standing committee of the Cleveland Convention:—

Boston, Sept. 21st.

Gentlemen,—I feel it my duty to make one step more in the direction indicated by my letter of the 25th of August, and withdraw my name from the list of candidates. The Presidential question has in effect been entered upon in such a way that a union of the Republican party has become a paramount necessity. The policy of the Democratic party signifies either separation or re-establishment with slavery. The Chicago Platform is simply separation. Gen. McClellan's letter of acceptance is re-establishment with slavery. The Republican candidate, on the contrary, is pledged to the re-establishment of the Union without slavery, and however hesitating his policy may be, the pressure of his party will, it is hoped, force him to it. Between these issues I think no man of the Liberal party can remain in doubt, and I believe I am con-

sistent with my antecedents in withdrawing, not to aid in the triumph of Mr. Lincoln, but to do my part towards preventing the election of the Democratic candidate. In respect to Mr. Lincoln, I continue to hold exactly the sentiments contained in my letter of acceptance. I consider that his administration has been politically, militarily, and financially a failure, and that its necessary continuance is a cause of regret for the country. There never was a greater unanimity in a country than was exhibited here at the fall of Sumter, and the South was powerless in the face of it. But Mr. Lincoln completely paralysed this generous feeling. He destroyed the strength of the position, and divided the North, when he declared to the South that slavery should be protected. He has built up for the South a strength which otherwise they could have never attained, and this has given them an advocate on the Chicago platform. The Cleveland Convention was to have been the open avowal of that condemnation which men had been freely expressing to each other for the past two years, and which had been made fully known to the President. But in the uncertain condition of affairs leading men were not found willing to make public a dissatisfaction and condemnation which could have rendered Mr. Lincoln's nomination impossible, and their continued silence and support established for him a character among the people which leaves now no choice. United, the Republican party is reasonably sure of success; divided, the result of the Presidential election is at least doubtful.

I am, Gentlemen, very truly yours,
J. C. FREMONT.

FREDERICK DOUGLASS ON NORTHERN POLITICS.

The *Inquirer* publishes a letter from Frederick Douglass, dated Rochester, N.S., September 1st, from which the following are extracts:—

There has never been a time, during all this war, when the Confederates might not have saved slavery by simply laying down their arms. They might do it now. The hope of the slave is in the continuance of the war, and not in the abolition principles of the Northern people or Government. What the latter does is from necessity; when that ceases, abolition ceases. Mr. Lincoln's proclamation becomes void the very moment Federal relations are established, and the necessity for it ceases. It is a part of the military proceedings against the rebellion, and dies with the rebellion. Those slaves only who shall then be found within our lines, at the close of the war, may rationally hope to be free, unless the war shall be a war of extermination.

While at Washington, a few days ago, President Lincoln invited me to see him, and gave me a lengthened interview. Much of the good impression I had received of the President, at our interview last year, had been removed by what I thought his culpable failure to pay and protect his coloured soldiers, and his refusal to permit coloured men to vote in the States reconstructed under his auspices. I had also held him responsible for the course of General Banks in Louisiana, which amounted to a re-enslavement of the coloured people of that State. Going to Washington with such an account against Mr. Lincoln, I certainly had no intention of seeking an interview with him, being quite content with my public denunciations of the wrong of which I thought him guilty, and now think him guilty in part. But the President sought the interview, and I consented. I am glad I did. I found him at least five years older in appearance than last year. The number and depth of the lines on his face tell of intense and wearing anxiety. His enemies speak of him as a thoughtless joker; they do him great wrong: he is a most thoughtful man. He is not my first or even second choice for the Presidency during the next four years; yet I shall rejoice greatly if a worse do not come in his place. General McClellan, his competitor, is a bitterly pro-slavery man; should he be elected, he will place everything as before the rebellion, as far as he can do so. I am now-a-days taking a more practical view of things than formerly, and hence I shall be found doing all I can—it is not much—to promote the election of Mr. Lincoln, or rather to defeat McClellan, in November. But I must leave politics, you can read of those in the American papers.

GENERAL SHERMAN ON THE EXPULSION OF THE INHABITANTS OF ATLANTA.

General Sherman had returned the following reply to a petition from the city authorities of Atlanta, begging him to cancel or modify the order for their removal:—

Head-quarters Military Division of the Mississippi, in the Field, Atlanta, Ga., Sept. 12.

James M. Calhoun, mayor; E. E. Rawson and S. C. Wells, representing City Council of Atlanta.

Gentlemen,—I have your letter of the 11th, in the nature of a petition to revoke my orders removing all the inhabitants from Atlanta. I have read it carefully, and give full credit to your statements of the distress that will be occasioned by it, and yet shall not revoke my order, simply because my orders are not designed to meet the humanities of the case, but to prepare for the future struggles in which millions, yea, hundreds of millions, of good people outside of Atlanta, have a deep interest. We must have peace not only at Atlanta, but in all America. To secure this we must stop the war that now desolates our once happy and favoured country. To stop war we must defeat the rebel armies that are arrayed against the laws and constitution which all must respect and obey. To defeat these armies we must prepare the way to reach them in their recesses provided with the arms and instruments which enable us to accomplish our purpose.

Now, I know the vindictive nature of our enemy, and that we may have many years of military operations from this quarter, and therefore deem it wise and prudent to prepare in time. The use of Atlanta for war-like purposes is inconsistent with its character as a home for families. There will be no manufactures, commerce, or agriculture here for the maintenance of families, and sooner or later want will compel the inhabitants to go. Why not go now, when all the arrangements are completed for the transfer, instead of waiting till the plunging shot of contending armies will renew the scene of the past month? Of course I do not apprehend any such thing at this moment, but you do not suppose that this army will be here till the war is over. I cannot discuss this subject with you fairly, because I cannot impart to you what I propose to do, but I assert that my military plans make it necessary for the inhabitants to go away, and I can only renew my offer of services to make their

exodus in any direction as easy and comfortable as possible. You cannot qualify war in harsher terms than I will.

War is cruelty, and you cannot refine it: and those who brought war on our country deserve all the curses and maledictions a people can pour out. I know I had no hand in making this war, and I know I will make more sacrifice to-day than any of you to secure peace. But you cannot have peace and a division of our country. If the United States submit to a division now, it will not stop, but will go on till we reap the fate of Mexico, which is eternal war. The United States does and must assert its authority wherever it has power; if it relaxes one bit to pressure it is gone, and I know that such is not the national feeling. This feeling assumes various shapes, but always comes back to that of Union. Once admit the Union, once more acknowledge the authority of the National Government, and instead of devoting your houses and streets and roads to the dread uses of war, I and this army become at once your protectors and supporters, shielding you from danger, let it come from quarter it may. I know that a few individuals cannot resist a torrent of error and passion such as has swept the South into rebellion; but you can point out, so that we may know, those who desire a government and those who insist on war and its desolation.

You might as well appeal against the thunderstorms as against these terrible hardships of war. They are inevitable, and the only way the people of Atlanta can hope once more to live in peace and quiet at home is to stop this war, which can alone be done by admitting that it began in error and is perpetuated in pride. We don't want your negroes or your horses, or your houses or your land, or anything you have; but we do want and will have a just obedience to the laws of the United States. That we will have, and if it involves the destruction of your improvements, we cannot help it. You have heretofore read public sentiments in your newspapers, that live by falsehood and excitement, and the quicker you seek for truth in other quarters the better for you.

I repeat, then, that, by the original compact of government, the United States had certain rights in Georgia which have never been relinquished, and never will be; that the South began war by seizing forts, arsenals, mints, custom-houses, &c., long before Mr. Lincoln was installed, and before the South had one jot or tittle of provocation. I myself have seen in Missouri, Kentucky, Tennessee, and Mississippi, hundreds and thousands of women and children fleeing from your armies and desperadoes, hungry and with bleeding feet. In Memphis, Vicksburg, and Mississippi we fed thousands and thousands of the families of rebel soldiers left on our hands, and whom we could not see starve. Now that war comes home to you, you feel very different—you deprecate its horrors, but did not feel them when you sent cartloads of soldiers and ammunition, and moulded shell and shot to carry war into Kentucky and Tennessee, and desolate the homes of hundreds and thousands of good people, who only asked to live in peace at their old homes, and under the government of their inheritance. But these comparisons are idle. I want peace, and believe it can only be reached through Union and war, and I will ever conduct war purely with a view to perfect and early success.

But, my dear sirs, when that peace does come, you may call on me for anything. Then will I share with you the last cracker, and watch with you to shield your homes and families against danger from every quarter. Now, you must go, and take with you the old and feeble; feed and nurse them, and build for them in more quiet places proper habitations to shield them against the weather, until the mad passions of men cool down, and allow the Union and peace once more to settle on your old homes at Atlanta.

Yours, in haste,
W. T. SHERMAN, Major-General.

It is believed that Farragut will be transferred to the North Atlantic fleet, when it is expected he will attack Wilmington. Admiral Lee will command in Mobile Bay.

President Davis, in a speech made at Salisbury, North Carolina, referred to the recent reverses of the Confederate arms, and stated that though there was a temporary gloom, yet the spirit of the Confederacy was unbroken, and peace and independence would be wrung from the hated foe. He urged all absent soldiers to return to the army.

FRANCE.

The *Moniteur* publishes the text of the Franco-Italian Convention. It is as follows:—

Art. 1. Italy undertakes not to attack the present territory of the Pope, and even to prevent by force any attack proceeding from the exterior.

Art. 2. France will withdraw her troops gradually as the army of the Pope becomes organised. The evacuation will, nevertheless, be accomplished within two years.

Art. 3. The Italian Government will make no protest against the organisation of a Papal army, even composed of foreign Catholic volunteers, sufficient to maintain the authority of the Pope and tranquillity both at home and on the frontier of the Papal States; provided, however, that this force does not degenerate into a means of attack against the Italian Government.

Art. 4. Italy declares herself ready to enter into an arrangement for assuming a proportional part of the debt of the former States of the Church.

Art. 5. The present Convention will be ratified and the ratifications exchanged within a fortnight, or earlier if possible.

DROUYN DE LHUYS.
DI NIGRA.
PEPOLI.

A protocol, following the Convention, says:—

The Convention will only become executive, when the King of Italy shall have decreed the transfer of the capital of the kingdom to a place to be subsequently determined upon by his Majesty.

The transfer to be effected within a term of six months from the date of the Convention.

The present protocol will have the same force and value as the Convention, and the ratifications will be exchanged at the same time as those of the Convention.

A declaration signed by M. Drouyn de Lhuys and the Chevalier di Nigra, dated the 3rd of October, says:—

According to the terms of the Convention of the 15th

of September, and the protocol appended thereto, the delay for the transfer of the capital is fixed at six months from the date of the Convention, and the evacuation of the Roman States is to be effected within the term of two years, dating from the decree ordering the transfer of the capital. The Italian Plenipotentiaries supposed, therefore, that the latter measure might be taken by virtue of a decree to be immediately issued by the King of Italy. This hypothesis would make the periods from which the two measures were to date almost simultaneous.

But while on the one hand the Turin Cabinet considered that so important a measure demanded the concurrence of the Chambers and the introduction of a bill, on the other, the change in the Italian Ministry caused the reopening of Parliament to be adjourned until the 24th of October.

Under these circumstances the point of departure originally fixed would no longer allow a sufficient delay for the transfer of the capital.

The Government of the Emperor, desirous of favouring any plan which, without altering the arrangements of the 15th of September, would tend to facilitate its execution, consents that the delay of six months for the removal of the Italian capital, as well as the term of two years for the evacuation of the Pontifical territory, shall commence from the date of the Royal decree sanctioning the bill which will be presented to the Italian Parliament.

The Empress of the French has returned to St. Cloud. Rumour will have it that her Majesty would at the present moment gladly have avoided a meeting with Prince Humbert, but that it was not thought prudent to give occasion for comment and perhaps scandal, and that therefore she was induced to return to France and take a farewell of the Italian visitor.

The departure of the Court for Compiègne is again postponed. The *Pays* announces that the Emperor and Empress will remain at St. Cloud till the end of the month, and will only go to Compiègne at some time between October 25 and November.

Herr von Bismarck, after staying a day or two in Paris, has gone to Biarritz.

The following diplomatic appointments have been made:—M. Benedetti as Ambassador to Berlin, Baron de Talleyrand to St. Petersburg, M. Mercier to Madrid, M. Chateaubriand to Washington, M. Reculet to Frankfurt, and Count Massignan to Teheran.

The nomination of M. Benedetti to be French Ambassador at Berlin is regarded as a further step in the new policy inaugurated by the Convention of September 15. This diplomatist, one of the most active and able in the French service, was put aside two years ago because he had committed himself too strongly to the hostile views of MM. Thouvenel and Lavalette towards the temporal power. He has been ever since out of employment. It is now conjectured that his mission to Berlin is to obtain the approbation of Prussia to the Convention, and on that theme to break up any incipient alliance between Austria and Prussia. It was, perhaps, with the design of cultivating Prussia that the Empress was instructed to allow Count de Goltz to accompany her from Baden to Paris—a fact which occasioned much surprise, and was at first not believed.

The clerical journals of Paris, the *Monde*, the *Union*, and the *Gazette de France*, are all terror-struck by M. Drouyn de Lhuys' despatch. They express their indignation, as far as they dare, after the warning given to the *Chronique de l'Ouest* for "distorting the policy of the Emperor." The *France* and *Constitutionnel* are the only journals which do not regard the Convention as essentially unfavourable to the temporal power.

The *Constitutionnel*, in an article signed by M. Limayrac, opposes the views of extreme parties who see in the Convention the fall of the temporal power and the abandonment of Rome. "The Convention," says M. Limayrac, "will be executed in letter and spirit. Thinking otherwise, the ultra-Italian press grievously insult the King of Italy, as do the clerical press the Pope."

ITALY.

On Monday a banquet was given at Milan, in honour of the Marquis Pepoli, who proposed the toast, "Success to the City of Turin." Speaking of the Franco-Italian treaty, he said, "It is not only a benefit for Italy, but still more a triumph of progress and civilisation. The treaty attacks no part of the national programme, and breaks the last link which united France to our enemies." The marquis in his speech indignantly repelled the unworthy rumours of cessations on the part of Italy, and pointed out their absurdity.

The municipality of Turin, in its zealous care of the metropolitan privileges of the city, has taken up a very equivocal line of conduct. It has held meetings, passed resolutions, and issued proclamations which are, to say the least of it, not calculated to calm the public mind. The Government has determined to put a stop to these proceedings, and to require the municipal authorities of Turin to keep within their own province. The Minister of the Interior has annulled the resolution protesting against the Convention.

From Turin it is reported that all parties, except the clerical party, are becoming reconciled to a measure which seems inevitable. Statesmen of all shades of opinion are favourable to the Convention. The clerical journals abuse the Emperor Napoleon with a vigour altogether clerical, and supply plenty of indications that the temporal power does not mean to take its quietus quietly. Everywhere except where the priest is dominant the Convention grows in favour.

A letter from Turin, in the *Journal des Débats*, alluding to some rumours of war which were begin-

ning to circulate, states that the new Italian Ministry appear to think little of them, for it has decided on effecting without delay considerable savings in the expenses.

The only economy that can be effected is in reducing the army and in lessening the outlays for the navy. It is therefore in contemplation to send 50,000 men to their homes; and an order, I am told, has already been given to slacken the naval armaments.

The *Europe* of Frankfurt publishes a lengthy analysis of a despatch, addressed by M. Drouyn de Lhuys, on the 23rd ult., to the French Minister at Turin. This despatch explains the resistance which France was obliged to offer to the first demands of the Italian Government. It declares that the latter had not protected the interests of the Holy Father, and did not consider the conditions which had been laid down at the outset for conciliating the two opposing interests. M. Drouyn de Lhuys points out the new policy adopted by the Cabinet of Turin based upon the important resolution to choose another capital than Rome. In conclusion, he says that the best and surest guarantee for the Papacy is in the loyal and scrupulous execution of the Convention, and its scrupulous execution cannot be doubted since, it bears the signature of France.

A Neapolitan journal publishes a letter of Mazzini's, violently condemning the Convention of September 15th; and the *Pays* says that so far from Garibaldi approving it, as has been alleged, he means to attend Parliament, at the opening, for the express purpose of opposing it.

A letter from Turin in the *Daily News* says:—

The hammer of the arsenal here does not rest even during the night, and the same occurs in those of Piacenza, Bologna, Alessandria, and Casale. In consequence of the transfer of the capital to Florence orders have been given to have the fortifications of Bologna greatly increased and strengthened. New forts will be raised on the left side of the River Reno, for the erection of which 20,000,000 francs are required. The large railway-station itself will be turned into a strong fort, and a new one will be built at San Felice gate.

There is a swarming of workmen from all parts of the kingdom in the dockyards of Naples, Genoa, and Castellamare, which shows that the Italian navy is not idle, but preparing itself to assert by deeds its superiority over the meagre and timid Austrian fleet anchored at Pola. The Italians, in short, think that if they are compelled to renounce Rome, at least for the present, Venice—the noble, the self-denying, the martyr Venice—will be united to the Italian Kingdom not later than next spring.

In another letter the following view is taken of the situation:—

All the *élite* of Italy, the first men in the country, all classes of the people, and every city in the land, have given sanction and approbation to the new treaty between Italy and France, with few and insignificant exceptions. Ricasoli is foremost in approval. On his return to Tuscany recently, after his visit to Turin, he expressed himself to his friends and intimates entirely satisfied with the result of his investigation, and confident in the good which is to accrue to the country. The deplorable incidents which, for a few short hours, darkened the city of Turin have also, after the first cry of horror and indignation had ceased, afforded the other cities of Italy an occasion for manifesting a pitying and tender interest in the concerns of their sorrowing sister. The other day a large and interesting meeting was held at Naples, the most mercurial of all southern cities, the one in which hot passions and party enmities had heretofore run riot the most; and the thickly-crowded audience, comprising every order amongst the population, from high to low, were surprised and delighted to survey amongst the orators who distinguished themselves by the moderation, pathos, and power of their speech, and, above all, by the unanimity and concord of their judgments, men belonging to the most opposite parties and sections of opinion; men seemingly hitherto opposed to each other in every view; now, all at once, united in demonstrating to their audience the necessity and utility of concord in purpose, in order to help in carrying out the programme which is to give Venice and Rome to Italy.

ROME.

Letters from Rome to the 4th inst. state that the Pope had declared in the presence of visitors that prudence was necessary, but that it were idle to hope that the Holy See would treat with the Kingdom of Italy.

The *Neue Preussische Kreuz Zeitung* publishes a correspondence from Rome, dated the 25th of September, giving an account of the French Minister's notification of the Franco-Italian Convention to Cardinal Antonelli. The cardinal, addressing Mgr. Chigi, Papal Nuncio at Paris, complained of the French Government having left the Holy See in ignorance of the Convention. The Pope, said his Eminence, can at any moment replace the French by a garrison sent by another Power. Since the Pope's own military force is inadequate to maintain the independence of the Holy See, his Holiness thinks that although Piedmont has renounced making open attacks against the Pope, it would, nevertheless, continue the war. The Pope, continued Cardinal Antonelli, considers the Convention merely as a guarantee of the revolution which will be brought about by Piedmont. If the Pope continues to be disturbed in the exercise of his sovereign rights, and if his right to establish his means of defence as he may think fit be contested, he would be compelled to protest against such a misuse of power, and assume the attitude which his duty as a sovereign would necessitate.

A letter from a trustworthy source in Rome (says the *Presse*) states that the Pope, having received in public audience a few days back, two hundred French priests, said to them, among other things:—There are persons who believe that a simple Convention is

sufficient to settle our affairs, as if a compromise was possible with the conscience, and the Church negotiate on the abandonment of its principles. I, therefore, invite you, my children, to continue the struggle with energy, and not to make the slightest concession to error." In the course of this interview the Pope is said to have insisted again and again on the necessity of defending with courage the rights of the Church, and of opposing with firmness every infringement on them.

The clandestine journal of the Roman National Committee intimates, in its last number, that the moment of the evacuation of Rome will probably give occasion for a plebiscite to pronounce between the Pontifical Government and Victor Emmanuel, constitutional King of Italy, and it exhorts all citizens to be prepared, if necessary, to support their vote by arms.

DENMARK AND GERMANY.

A Vienna despatch of the 5th says:—"At to-day's sitting of the Conference the Danish Plenipotentiaries are said to have made certain concessions in the boundary and financial questions, but they insisted that the Duchies should have no part of the indemnity paid for the redemption of the Sound dues, and finally made a fresh proposition for the settlement of the question."

According to one account Austria and Prussia are very far from agreeing respecting the terms of peace.

The neutral Powers have made representations to Austria and Prussia relative to the proceedings of General Falkenstein in Jutland.

It is stated from Kiel that Herren Samwer and Franke, the present councillors of the Duke of Augustenburg, have expressed to him the wish to be relieved of their functions. It is further stated that the Duke has determined to accept their resignation, and that he wishes to surround himself with advisers favourable to an intimate connection of the Duchies with Prussia. A subsequent statement denies that these councillors have resigned.

The following is from a Copenhagen journal of Monday:—

The conclusion of peace is near at hand, Denmark having consented to fix at a round sum of nine millions of rigsdalers the share which the Duchies are said to have in the public property of Denmark. This amount is consequently to be deducted from the portion of the Danish public debt which it had been arranged should fall to the charge of the Duchies.

AUSTRIA.

It is stated on reliable authority that the negotiations at Prague between Austria and Prussia relative to the Zollverein question have only been postponed, and not broken off.

The news of the stipulated Franco-Italian Convention had scarcely reached the councillors of Francis Joseph than orders to hasten the armaments of Verona, Mantua, Legnano, and Peschiera were sent to General Benedek. According to another account the reduction of the Austrian army is an accomplished fact. In Venetia alone the reduction amounts to 15,000 men.

SAN DOMINGO.

Letters from the West Indies represent the state of affairs in San Domingo as by no means favourable to the Spaniards. From the very commencement of the insurrection, in August, 1863, the Spaniards have always said that it would be over in a few weeks, that the insurgents were already beaten and weary of the strife, and would lay down their arms if amnestied, &c. But the weeks have become months, and the months are growing into years, and the war goes on, and, notwithstanding the exploits of General Gandara and the usual grandiloquent bulletins, the Spaniards cannot advance from the few points they occupy on the coast without being immediately attacked. The war is most unpopular with the Spanish troops, both officers and men, who suffer severely from disease, as well as from the enemy's bullets.

Advices from Santo Domingo, *via* Madrid, announce that General Gandara, after the victory of Puerto Plata, returned to Monte Christo. He has sent Signor Figueroa to Spain, to explain to the Government the state of affairs.

INDIA, CHINA, AND AUSTRALIA.

SHANGHAI, Aug. 22.—According to the latest intelligence received here from Japan, the state of affairs had become more complicated. There was a prospect of hostilities in the Straits of Shimonosaki. An attack on Prince Nagato's fortifications was expected.

MELBOURNE, Aug. 25.—The shipments of gold during the month amount to 16,500 ounces. Trade dull.

PARIS, Oct. 6.—Advices from Cabul to the 7th announce that Mohamed Khan had assumed the Government of Turkestan; Afzul Khan had been thrown into prison, and his fortune, comprising 2½ million francs, confiscated.

MELBOURNE, Aug. 25.—Advices from New Zealand indicate the possibility of peace. The rebels are suffering from want of food. No further military movements have taken place.

FOREIGN MISCELLANY.

Prussia has recognised the new dynasty of Greece. Prince Couza has issued a decree, introducing the decimal system of weights and measures into Roumania.

The list of suicides at the German gambling halls is this year higher than ever. Half of them are foreign-

ers, whose friends in most cases never learn the fearful end they come to.

M. RENAN.—The *Correspondance Littéraire* states that M. Renan is about to leave for Asia, to visit the places which were the theatre of the greater part of the life of St. Paul. A new work of M. Renan's is to be devoted to the preaching of the Apostles.

MR. GEORGE THOMPSON, orator, philanthropist, and ex-M.P., has, it is said, settled down in America, and is making a fortune there, having the patent for manufacturing Bryant and May's lucifers. He gives his manager a salary of 800*l.* a-year.

After the baptism of the Royal infant on the 18th inst., the Crown Prince and Princess of Prussia and family were to have gone to Nice, but that intention has been abandoned. They will proceed to Switzerland, and will have returned to Berlin by the 23rd of December next.

A PRIESTLY ARMY.—"There are now," says the *Union*, "in France 6 cardinals, 15 archbishops, 69 bishops, 155 vicars-general, 660 canons, 3,396 curés, 29,630 officiating priests, 10,000 supernumerary ditto, 30,000 seminarists, and 50,000 persons belonging to different religious orders."

GENERAL HOOD.—The Confederate General Hood is described by a person who has recently seen him as a "white-headed, homely, spindle-shanked fellow, about thirty-two years of age, and over six feet tall; has been pretty well hacked to pieces; one leg gone, an arm useless, a lot of bruised ribs, and a broken collar-bone."

RARE GRATITUDE.—Mr. King, of Avignon, says a southern French paper, lately lost a portfolio containing 100,000 francs. A poor man, father of a large family, picked it up and returned it to him. Mr. King offered him, as a reward, a life annuity of 300 francs or 3,000 francs down. The man chose the latter, and invested it in a small estate, sufficient for his and his family's support.

THE COTTON CROP OF INDIA.—There are bad accounts of the new crop of cotton in the Bombay Presidency, which, it is understood, will at all events not exceed in quantity that of the previous year. It is reported, too, that the cotton crop will, in all probability, be much less this year in the Bengal Provinces than it was last year.

THE OVERLAND TELEGRAPH BETWEEN LONDON AND AMERICA.—Advices from New York state that the Western Union Telegraph Company, who, in connection with the Russian Government, have this great enterprise in hand, are actively engaged in fitting out an expedition under the immediate supervision of Captain C. S. Bulkeley, of the United States army, for Oregon, the coast of Russian America, and the country lying beyond Behring's Straits, to survey the route of the telegraph line and make all other needful arrangements for putting the whole extent of the line under contract the ensuing year. The projectors of the enterprise are sanguine that the line will be in successful operation between New York, San Francisco, St. Petersburg, and London, about the middle of 1866.

THE JOHN BROWN FAMILY.—Mrs. John Brown, widow of him whose soul is travelling on, with her son Salmon, and his wife and three daughters, have left their home among the Adirondac mountains—where John's "body lies mouldering in the dust," together with his sons, who were shot at Harper's Ferry—to seek a new home in California. They undertook the journey *via* the overland route, taking with them some cattle and Vermont fine-wooled sheep. There is a painful rumour, not yet confirmed, that after leaving Missouri, it having been ascertained that they were John Brown's family, they were pursued by Missouri guerillas, captured, robbed, and murdered. The homestead is now occupied by Mrs. Brown's brother. —*Burlington (Vt.) Times*.

THE ANGLO-INDIAN TELEGRAPH.—The telegraph between Bussora and Kurrachee has been restored, and on the 3rd a message was received from India dated Sept. 27. The Indian telegraphs, which connect together Calcutta, Bombay, Madras, Delhi, and all the principal towns in India, are now advanced eastwards as far as Rangoon, and the routes thence to China and to Australia, by way of Singapore, Java, and Timor, are almost entirely in comparatively shallow water so far as the submarine part of the line is concerned, "and do not otherwise," writes Sir Charles Bright, "offer any difficulty which should prevent our having daily telegrams from Hong Kong, Melbourne, Sydney, Adelaide, and Brisbane within three years from this day."

ELK-SHOOTING IN SWEDEN.

The Prince and Princess of Wales reached Elsinore on Wednesday afternoon, where they were received by the King of Denmark and the Crown Prince, and the Royal party proceeded to Fredensborg. The *Times* correspondent gives an interesting account of an expedition of the Swedish Court and the Prince of Wales to the neighbourhood of Lake Malar for the purpose of shooting the elk.

The character of the scenery was pretty much the same in every direction. There were open spaces in sufficient number to prevent this district from being characterised as forest, and acclivities occurring often enough to give a rolling outline to the ground traversed, otherwise there was considerable sameness in the views offering themselves to the pedestrians; tracts of pine and birch trees enclosing and alternating with grassy surfaces, strewn with boulders or pierced from below by prominent strata, jutting up into these fields like great white swellings of stone. Cottages, or rather shooting-boxes, were encountered at intervals, into which, when members of the party strayed, they found that the owners, at whose hands they sought nothing beyond the means of slaking thirst, had got scent of the expedition, and prepared ap-

petising little banquets in hopes that the King or his guests might pass that way. The principal entertainer of the Royal party, at whose house they breakfasted by arrangement, was Mr. Strömbom. About 11 o'clock the day's proceedings may be said to have fairly commenced. A cordon was thrown out, extending in every direction that it was likely an elk would seek to escape; and posted in the best positions and at proper intervals, were the members of the hunting party, rifle in hand. All their weapons were tried, serviceable guns, but many of them looked wonderful pieces of ordnance by the side of the light modern Westley-Richards. When every one was stationed came the interval during which expectation was strained to discover what success attended, or was likely to attend, the arrangements. All listened intently for the bark of a dog, indicating that the game was on foot, for the crack of a distant rifle, announcing, at least, that something had been seen, or, better still, for the rustle and crash of leaves and boughs in the path of the elk himself, when having passed through his first stage of astonished immobility, he lays his horns flat upon his neck, and with head in air and outstretched nostril he thunders along, only half-seeing the obstacles that he clears at a bound. But for hours and hours not any of these welcome sounds gladdened the ears of the watchers. The noonday sun declined, and its shadow sank on the dial to three, four, and five o'clock. Still not a sight or sound; nothing but the natural stillness of the forest, intensified by the silence of all these men. At last, at the moment when evening is closing in, and a belief is spreading that there may be points of resemblance between the elk and the dodo, a rumble is heard as of thunder in the distance, then a crashing of boughs as if fifty woodmen were at work, and, with a lightning rush, the object of all this expectation is in the midst of the circle of courtiers. Unfortunately, it is at a point remote from the King and Prince of Wales, but there are plenty of other eyes and hands keen and quick enough to prevent his getting away. The fatal shot is fired by Count Wrede, one of the King's Chamberlains, a nobleman who follows the chase with a zest not inferior to that of Swedish Royalty itself. The elk is struck somewhere in the region of the heart, but his strength impels him for a distance [of one hundred yards further, and when he drops at last, the shadows of the forest are so deep that he is sought in vain for fully half an hour. During this interval the members of the hunt flock in from every quarter, the Prince of Wales in his eagerness running half a mile, and ultimately in one of the glades or open spaces already deserted, the great chief of the forest is found. The place is semicircular in form, and strangely suggestive of an amphitheatre. Lumps of stone dot the enclosure, between and around which is a tangled growth of fern forest grass; groves of birch and larch are the nearest trees, beyond these is a rising background of rocks crowned with the dark and pointed fir trees. In the centre lies the prize, large as an ox, and with outstretched limbs, already stiff, that kings and princes have come there to slay—a noble beast, with a pedigree more famous than any of theirs, extending back to prehistoric times, and written even in the stone tables of the antediluvian era. To look upon an elk newly killed is a privilege that in these days is given to very few. And preceded as the spectacle had been by days of preparation, travelling, ardent toil on the part of all who now were gathered at the spot, it was a natural impulse that made them cluster round the body and signalise their triumph by a succession of cheers that the astonished rocks and forests gave back again, not knowing clearly what to do with.

The Prince and Princess are expected at Lubeck to-day, and will proceed by way of Hamburg to Glückstadt. An English man-of-war is expected to convey their Royal Highnesses from that port to England.

THE MAIN DRAINAGE AND THAMES EMBANKMENT.—At the meeting of the Metropolitan Board of Works on Friday last, Mr. Bazalgette read his report of the progress of these works, which was as follows:—

About twelve miles of the middle level sewer on the north side of the river have been executed, and Messrs. Brassey and Co.'s contract for this line is now, with the exception of the aqueduct over the Metropolitan Railway, and one or two connections, complete. The total cost of the works, so far as can be at present ascertained, is about 316,000*l.*, being 1,000*l.* in excess of my last report. Upwards of four miles of the western sewers have been completed by Messrs. Moxon and Co., at a probable cost of 59,000*l.* Mr. Webster commenced his contract for the low level sewer on the 5th of August, and has now seven shafts sunk each to a depth of about 45ft.; the brickwork is also being got in, and a length of about 350ft. of 10ft. barrel sewer is completed. The total cost of all these works, and others in connection therewith, amounts to 7,500*l.* The Thames Embankment (No. 1 contract) between Westminster and Waterloo bridges.—The approximate value of the work done and of the materials and plant upon the ground is about 54,000*l.*, or 15,000*l.* in excess of my last report. The contract (between Waterloo-bridge and the Temple-gardens) is going on favourably. A length of about 120ft. of the dam is completed and made watertight, and concrete is being tipped into it up to the level of the underside of the brickwork of the river wall. The estimated value of the works, &c., is about 35,000*l.* The material used in filling in along the foreshore is now entirely confined to that supplied by the Thames Conservators. On the south side of the river, the low level sewer, Mr. Webster has completed about six miles of sewer at a cost of 167,000*l.* Messrs. Dethick have executed works, about 3,200*l.* in value, of the Greenwich and Deptford sewer. The outfall works at Crossness are going on favourably. For the last three weeks the outlets of the Duffield, Great St. John, and Battle-bridge main sewers have been closed, and thus the drainage of the whole of the south side of the river from Nine-elms downwards, with the exception of some very small local outlets, is intercepted from the Thames and conveyed down to Crossness, a distance of about fourteen miles below London-bridge.

William Roupell may be seen daily as a common labourer, dressed in a grey coarse convict suit, using a spade or pickaxe, getting stone, or yoked with other convicts to a cart, in connection with the works now progressing for the enlargement of the Chatham Dockyard.

Literature.

SERMONS BY THE BISHOP OF CALCUTTA.*

Not the least valuable part of these volumes is their somewhat extended preface. In presenting his sermons to the public, Dr. Cotton has the boldness to introduce them by a dissertation on preaching in general. He starts from the assumption of the unpopularity of sermons. "It must be admitted that the ordinance of preaching is not at present a popular institution of the Church, at least among the educated classes. Scoffers heap scorn upon the majority of sermons; friends deplore them; well-wishers tolerate them in weary drowsiness. People seem to doubt more and more whether they exercise any real influence; we hear on all sides suggestions that they should be shortened to the narrowest possible limits, that they should no longer be necessary appendages to our Sunday services, and that those of the congregation who do not wish to hear the sermon should be allowed to quit the church at the conclusion of the prayers."

In accounting for this state of things the Bishop distributes his censures tolerably equally and equitably between preachers and hearers. The objectors are to be blamed: the minds of many of them have become frivolous by reading of novels and smart writing; in many more instances the subject of religion is distasteful because their hearts are opposed to its claims. All this is quite true, and yet much may be said in qualification of this assumption. We very much doubt whether preaching has grown distasteful to that class with whom it was once popular. We have to remember the great change that has taken place in the character of audiences. In former days men went to hear sermons because they cared to hear them, and if they had not this feeling they stayed away. But now that it is considered increasingly respectable and even fashionable to attend public worship, and still more now that religious subjects are matters of general interest and conversation, we have a large portion of the congregation to whom the whole service is more or less a burden imposed by custom, and to whom, therefore, the sermon is naturally a superadded grievance, and one which furnishes an unending topic for periodical and social small talk. It is not that this class of hearers has grown discontented with preaching. The fact is that they have only lately begun to know or think anything at all about it, and even in their complaints we have a right to congratulate ourselves that they have, at any rate, abandoned their indifference. There is yet another limitation, in the fact that there never was a time when sermons of any marked character, ranging from Spurgeon to Robertson, had so large a circulation as at the present day; and so this brings us to the other side of the question, which Dr. Cotton puts very modestly, as being "one of the body against which the present complaints are directed," and yet very fairly and forcibly. Some of the blame of the unpopularity of preaching must attach to preachers themselves. We have no right to complain of loudly expressed distaste at sermons which have sunk "into common-place repetitions of familiar truths; or into strings of texts fastened together without purpose or discrimination." To avoid this the preacher must be "thoroughly furnished from these two sources of Christian exhortation, knowledge of the human heart, and knowledge of the Holy Scriptures." The second qualification described here is that enforced in this preface and illustrated by these sermons. It is from more direct and systematic exposition of the Bible that the author hopes that we may "meet some of the principal wants of our time" and roll away reproaches cast on one of the "most necessary of religious institutions." He shows that first of all the result will be more general and accurate knowledge of Scripture itself, the importance of which will be recognised when we remember that a large proportion of existing scepticism arises from sheer ignorance of the Bible. Then, again, such preaching will help to "dissipate the idea that the Gospel is hardly addressed at all to the reason and understanding, but only to the feelings." We very heartily echo his protest against the ignorant intellectualism which can find no exercise for thought in Christianity. It may come with startling novelty to some minds to hear, that there is quite as much to call forth the brightest intellectual and æsthetic faculties in Biblical

studies as in any of the investigations of this most inquiring age. For "young men who have read and thought a little sometimes appear to consider that the Bible as a mental guide is superseded by the writings of Emerson, Carlyle, and similar preachers of a doctrine supposed to be more in accordance with the wants of the nineteenth century." This error is perhaps encouraged by "sermons merely addressed to the feelings or intended to rouse temporary excitement rather than reflection," which we are very truly assured are "apt to degenerate into vulgarity or into collections of sounding phrases, concealing the entire absence of thought." The next claim urged on behalf of expository preaching must be admitted by all sincere seekers after the truth. Many of our religious differences arise from exclusive attention to favourite passages and parts of Scripture. We can never have real unity in the Church until the Word in its unity and entirety is declared and received; and of course the regular and systematic exposition of the Scriptures would necessarily bring before us, in due order and proportion, the whole counsel of God.

We have said that Dr. Cotton is bold enough to introduce these examples of what his own preaching is, by a dissertation on what preaching ought to be. A careful reading of these sermons only shows us how consistently he has acted up to his own theory. As to the result which he hopes will follow from such preaching, we can only say that some of those who heard it have assured us that it aroused an interest far above that with which an ordinary "regulation sermon" is listened to. We cannot but think, however, that this interest must have suffered from one of the conditions imposed by that unpopularity of preaching which has been described and deplored. Only thoroughly educated audiences, such as must have listened to them, could be expected to follow and appreciate the closely condensed expositions, compressed as they are by the limited time to which modern fashion has confined the preacher. Very little need be said as to the character of the expositions themselves as interpretations of Scripture. They reproduce fearlessly and yet judiciously the conclusions found in those works of "modern commentators with which every clergyman ought to be more or less familiar." In one respect they contrast favourably with the works of Dr. Vaughan, of which the author speaks in the preface in terms of such high commendation, inasmuch as they are free from that somewhat cumbersome and confusing citation of parallel or illustrative passages with which those well-known expositions are overlaid. Nor does the tone of these sermons accord with popular notions of what may be looked for and dreaded in episcopal teaching. Dr. Cotton spoke to his hearers as a minister of God, putting aside priestly assumption, and delivering his message with manly force and simplicity. Being in India, he spoke boldly of the sins and dangers and vicissitudes of Indian society; and if the "society" which he describes seems to be a somewhat impersonal abstraction, let us bear in mind how little he could know of the special individual needs of his constantly varying congregations, and how much more ready they would be to apply such suggestions as he gave than those less cultivated audiences which require strong personal appeals.

It is not easy from these sermons to assign Dr. Cotton any fixed place amongst Church parties as they are ordinarily distinguished. Every one must remember how touchingly Arnold deplored his alienation from Keble, the friend of former days. It may perhaps be said, that in Dr. Cotton we find the possibility of a reconciliation between these two writers, his admiration of both of whom may be gathered from his repeated quotation. His views of Christian doctrine and Scripture interpretation have very much of Arnold's breadth and freedom, whilst his sympathy with Keble may be traced in some of the aspects of the Christian conflict here presented, as well as in some of his opinions on ecclesiastical matters. If this indeed is true about the Bishop of Calcutta, the fact is only representative of the more general change in the position of Church parties witnessed by the last few years. The alliance between "advanced" theological thought and retrograde Church principles is in some quarters clearly and increasingly apparent. At the same time, we should be doing Dr. Cotton great injustice, if we represented him as holding extreme opinions in either direction. His utterances on the subject of Baptismal Regeneration will very fairly indicate his true position, and have a special interest now that public attention is being clamorously called to this question. Of course it is hardly necessary for us to say that in this matter we utterly disagree with him. He asserts repeatedly that by baptism we are made the children of God. We hold this to be both unreasonable and unscriptural; unreasonable, for we doubt if the Bishop would be willing to accept the logical converse as to the condition of all un-

baptized infants: and unscriptural, as opposed to the whole tenor of the teaching of the New Testament, which expressly denies all such efficacy to outward rites. But because we differ from him, we are, for this very reason, compelled to do our utmost endeavour to fairly represent his opinions. Churchmen must not be surprised that a doctrine thus enunciated should give rise to much opposition. Recent controversialists assail it as making spiritual conversion unnecessary, and destroying human souls by leading them to rest in the delusion of the efficacy of their baptism for salvation. Some of the expounders of these views seem to encourage such a charge as this; and, had Dr. Cotton stopped here, he would not have been altogether free from it. The only noteworthy thing which we ourselves heard in a sermon preached by the English chaplain at one of the most frequented of German towns, was his emphatic warning against the error of supposing that all need change of heart and spiritual conversion to God: there are those who have kept the purity imparted by baptism, and not violated the vows made at the font, &c. Still, this does not represent the opinions of many Churchmen, and it is due to them that we should endeavour clearly to understand their position. Allowing, then, for a little inevitable confusion between the sign and the thing signified, Dr. Cotton would point to the ordinance of infant baptism as authorising him to teach a child to call God his Father from the first moment that the thought can be made clear to his mind, and not to wait for the process of conversion before he is to say the Lord's Prayer. Here, then, we find a strong resemblance between his words and those of the author of "Christian Nurture," whom no one would suspect of leanings towards the doctrine of sacramental efficacy. Now, such a view as this, however untenable in our opinion, is not the incomprehensible and unchristian theory which men of this school are represented as holding. Ultimately, indeed, we find his teaching assimilates closely even to that of the Evangelical party, when we read:—"Every baptized person must realise and appropriate his baptismal privileges: he must consciously pass from death unto life: he must awake to righteousness and sin not: his heart must be converted from the love of sin and self to the love of God and his brethren. . . . More commonly [than to any sudden awakening] a man can look back to a somewhat gradual conversion—to a time when he was heedless and sinful—to a growth of better thoughts and desires, ending, perhaps, by some marked crisis and event which determined him to turn to God."

We have been trying to see this from the writer's point of view, a duty incumbent on all Christian controversialists. We ought to understand that men may differ widely from us without being either dishonest or imbecile. But we have a right to claim the same consideration for ourselves. And yet the tone of some writers seems to say, "For differences within the Apostolic Church be assured of our sympathy. We can understand how varieties of temperament, education, and surrounding influences, may give rise to these: we respect the opinions you have founded on arguments reasonably conclusive to you, although they do not convince us. But, once step beyond the pale of the Established Church, and we cannot place you before our minds as reasonable beings having any claim upon our sympathy." Such a style of speaking and writing, more or less avowed, is familiar to all of us, although our position is only attained by logically carrying out the convictions of many professing Churchmen. Now Dr. Cotton's sermons abound in general exhortations to Christian unity, and yet we miss any such recognition of the honest convictions of those who belong to other Christian communions. On the contrary, we do in conclusion emphatically protest against a construction sure to be attached to the unqualified language of Vol. I., p. 189, however little intended by the writer, when he says on the words, "Ye suffer fools gladly"—he who is guilty of this "is not content to walk in the old paths in which Christian pilgrims who have gone before him have found godliness and life eternal; he desires something more exciting than those familiar prayers in which so many good men for so many hundred years have offered up the pious aspirations of truly converted hearts to their Father, and those ancient creeds by which the faith and hope of Christian souls have from the earliest ages of the Church been strengthened and enlivened. So he gladly tolerates the groundless fancies of some new teacher who casually crosses his path, or perhaps himself seeks one out; he adopts in his ignorance untenable interpretations of Scripture; perhaps he even doubts the validity of his baptism, by which he was made a member of Christ, and by some formal act of schism adds a fresh rent to the unity of the Christian Church, and helps to obscure the evidence that Christ is the author of a universal

* *Expository Sermons on the Epistles for the Sundays of the Christian Year, preached to various English Congregations in India.* By GEORGE EDWARD LYNCH COTTON, D.D., Bishop of Calcutta, Metropolitan in India and Ceylon. Two Vols. Cambridge and London: Macmillan and Co. 1864.

"redemption and a Catholic religion." There is not a word to show that Dissent may be anything else than this. We do not querulously claim any more candid recognition. We can only bide our time, and take salutary warning concerning the obligations which Christian honour lays upon us in our estimation of those who differ from us.

THE LATE DR. RAFFLES.*

As a rule, the biographies of eminent preachers are unsatisfactory. Probably too much is expected from them. It is thought, not altogether without reason, that the life of a man who has for years filled an important public position, who has thrown himself heartily into the great religious enterprises of his time, whose varied labours must have brought him into contact with a great diversity of character and given him numerous opportunities of observation, will furnish materials for interesting narrative. It is forgotten that active and successful as the life of a Christian minister may be, it is rarely diversified by striking incident, and that, though intimate friends may find a pleasure in tracing its course with careful minuteness, there can be little in the record of its self-sacrificing but somewhat monotonous labours, to attract the attention and engage the sympathies of outsiders. Unfortunately, the biographers are generally near relatives, or intimate friends who are too thoroughly under the sway of personal feeling to form a correct idea of what is required. They desire to produce a book that shall be commensurate to their own estimate of the worth of the man; and thus in attempting too much prepare disappointment both for themselves and their readers. One of the best biographies of this class is Dr. Raffles' Life of his predecessor, the eloquent and earnest Spencer, the traditions of whose fame, brief and meteor-like as was his course, still linger in the Independent churches of Lancashire. The memoir is brief but spirited, sympathetic, in admirable taste, and giving a correct idea of the man and his work. Yet Dr. Raffles says, "One thing has always astonished me in relation to that book, viz., that no one has ever questioned or impugned the accuracy of the sketch which it gives of Spencer's character; and yet I did not know him personally, and never was in his company, except on one occasion for about ten minutes; but they who knew him best have told me that had I been on terms of the most close and intimate friendship with him, I could not have given a more correct delineation. I attribute this very much to the circumstance that when I found myself fully committed to the work, in order to supply the lack of personal acquaintance, I introduced his name into every company I entered and set the people talking about him." This suggestive record would seem to indicate that the best biographer of a man is one familiar with the events of his life, thoroughly in sympathy with his spirit and his work, and a hearty admirer of his genius, but not so intimately connected with him as to be unable to see him in the character which he wore to the world without.

While making these remarks, we are bound to say that although Dr. Raffles's biographer is his son, he contrives to avoid many of the errors into which others in a similar position have been betrayed. There is a modesty which prevents him from ever obtruding himself, and leads him to take the character of an editor rather than of an author. With all the affectionate reverence he cherishes towards his distinguished father, he never indulges in the language of excessive eulogy, and evidently prefers that other pens should describe those virtues and talents of which his own deep love might have led him to form too partial an estimate. In some cases we think he is even too candid, and refers to one or two points (as, for example, in stating the good Doctor's reason for not introducing the first Congregational Hymn Book into Great George-street Chapel) that might just as well have been omitted. He appears to us, also, sometimes to forget what in one place he recognises, that "a constantly recurring round of incidents must more or less fill up the life of an active and popular minister," and introduces more of detail than is at all desirable. We regret especially that he should have thought it necessary to enter into the particulars of the pecuniary relations between his father and his congregation, during the early part of his ministry at Liverpool. There are few who will not think that the course adopted by the church was "an error, if not an act of injustice towards the minister," but it must not be forgotten that the ideas of the past generation on the subject of ministerial income

were very different from those prevalent at present, though even these require enlargement. To revive such reminiscences will do little if any good, and can hardly fail to give needless pain to some.

The great merit of the biography is that it consists to so large an extent of material left by Dr. Raffles himself. Autobiographic sketches, which are all too brief, the Doctor's diary and his letters, have been extensively drawn upon, and the extracts from them are the most interesting parts of the volume. They reveal to us the man just as he was, true-hearted, genial, overflowing with kindly feeling, a shrewd observer, an affectionate and faithful friend, but, most of all, an earnest and devoted Christian minister. It is very beautiful to note, in the absence of anything bearing the most distant resemblance to cant, the many evidences of the genuineness and depth of his religious sentiments, that are scattered over his correspondence and diary. These private records, we should add, are used with much delicacy and good taste, and their references to distinguished individuals or descriptions of places are frequently very striking. Dr. Raffles had a keen eye for the beautiful, both in nature and art, he was a frequent traveller both in his native country and the continent, and many of his sketches are full of vivacity and freshness. We should gladly have extracted some of his notices of illustrious men with whom he was thrown into association, but our space forbids. Our readers, however, will be interested in the account of his slight intercourse with the Dukes of Kent and Sussex, to the former of whom he had the pleasure of presenting Charles II.'s copy of the "Eikon Basilike," purchased by him at a London book-stall. The following record of an interview with a very different sort of person is too striking to be passed over:—

"I never saw Hone but once. That, however, was under circumstances that impressed him indelibly upon my memory. Mr. Upcott, of the London Institution, who knew him well, in 1822 gave him my album, in which he wrote some beautiful lines. Between that date and 1837, a saving change was undoubtedly wrought by Divine grace in his heart, and from a sneering sceptic he became a humble Christian and a consistent member of the church at the Weigh House, London, under the pastoral care of Rev. Thomas Binney. In 1837, on my return from a tour on the Continent, I preached for Mr. Binney on a Sabbath evening. After the service, Mr. Hone came into the vestry, and introducing himself to me, referred to the fact of his having written in my album several years ago, 'but now,' said he, 'I am another man, take this as an evidence and memorial of the change.' Then taking his Bible from his pocket, he tore out the flyleaf, on which he had written the following lines, and which he begged me to accept as an addition to my collection of autographs:—

'LINES WRITTEN BEFORE BREAKFAST, JUNE 3, 1834,
THE ANNIVERSARY OF MY BIRTHDAY, 1780.

'The proudest heart that ever beat,
Hath been subdued in me;
The wildest will that ever rose,
To scorn Thy cause, and aid Thy foes,
Is quelled, my God! by Thee.

'Thy will, and not my will be done,
My heart be ever thine;
Confessing Thee, the mighty Word,
I hail thee, Christ, my God, my Lord,
And make Thy name my sign.

'W. HONE.'

"On the leaf of which contains the above, I wrote at the time, 'This leaf was torn out of his pocket Bible and given to me by Mr. Hone, in the vestry of the Weigh-house Chapel, London, July 16th, 1837.—T. R.'"

As a whole the book fully justifies the estimate generally formed of its subject. The incidents in the life are very few. Almost at the commencement of his course as a student Dr. Raffles won a popularity as a preacher which followed him first to Hammersmith and afterwards to Liverpool. The record of abundant labours and extraordinary successes constitutes almost the entire story of his ministry. The glimpses we get of his private life enable us to understand the secret of the affection which he rarely failed to inspire in the minds of those who knew him. The narrative, however, might have been made more telling by a little more skill in arrangement. If, instead of adhering to the chronological order, the incidents had been grouped together under distinct heads, the whole would have been more distinct and effective. Especially should we have desired to see a connected narrative of those great institutions of Lancashire Independency with which Dr. Raffles was so closely identified. He was not only a great preacher, but a great worker, exemplary for the urbane spirit and business habits which characterised him as a member of committee, and a fuller record of his labours in connection both with the Lancashire College and the County Union would have been extremely valuable. Of both these organisations Dr. Raffles was the life and soul; and the brief and scattered notices of them in this volume will disappoint many who expected to have had some sketch of the progress of Lancashire Independency in a biography of one who was so long its brightest ornament, and who contributed so

materially to its advance. Unfortunately, too, some of the allusions to denominational matters both in Lancashire and elsewhere, are extremely inaccurate, and in one case so much so, that it will produce no little annoyance, and probably call forth correction from those more directly interested. But while not shrinking from pointing out these defects in the book, we heartily rejoice that we have so faithful a portrait of a great and good man; we cordially recognise the right feeling, and for the most part, good taste, which Mr. Raffles has shown in discharging a delicate task; we congratulate him on having raised such a monument to the memory of a father so justly venerated; and we assure Dr. Raffles' numerous admirers, that they will find in the book a source of abundant gratification.

THE QUARTERLIES.

The *British Quarterly* has interesting papers on "William the Conqueror"—founded on Sir Francis Palgrave's volumes,—and on "The Dolomite Mountains," a review of Mr. Josiah Gilbert and Mr. Churchill's delightful work of that title. A valuable article on "Mr. Hansell's Greek Testament" does justice to labours of which we have spoken warmly to our readers, and adds some just and appropriate remarks on the work performed by our English textual critics, and on the principle on which the most useful editions of the Greek Testament must proceed. "Our Foreign Policy" is ably discussed: but does not engage our entire sympathy; and deserves to be vigorously opposed on some points, while true and high-minded on others. Here are a few words that represent its average character:—

"The principle of non-intervention, though in the mouths of thousands of politicians, repeated on the hustings, and re-echoed in the press, is a phrase uttered parrot-like, to which few of them who use it attach any definite signification. It certainly saves the trouble of a world of thought on the part of Parliamentary aspirants, who, when they have repeated the magical expression, think they have amply satisfied their hearers as to their opinions upon the shape which England's foreign policy should assume. Yet there are many meanings to the expression, though out of the thousands who so glibly use this phrase, scarcely a score of people have attempted to reason out the formula for themselves. Non-intervention may signify that we are not to interfere in the domestic concerns of other nations; or it may mean that we are not to mingle as a principal in the broils of foreign nations with each other, but confine our actions to protest and mediation, as in the Danish and Italian business; or it may mean that we are not to concern ourselves in any manner with foreign quarrels, but simply limit our action to the protection of our own coasts. There are others, however, who would take non-intervention to mean that we are to strike others only when we are struck, and that then it becomes us not only to act on the defensive, but to carry the laws of reprisals into the enemy's territory. But it is idle to put any more cases. By so many ways as we can interfere, by so many ways can we abstain from interfering. The term, therefore, in its relative sense has no meaning whatever. In its absolute sense it has a meaning, the principle of which, however, if reduced to practice, would only be the prelude to utter extinction."

A very thoroughly thought-out and forcibly-written essay on "Tennyson's Poems" is an "attempt at an explanation of his standing among us, idolised as he is by some, and unappreciated by others." The writer is not an idolator of the poet, but can fairly appreciate some of his qualities, and find pleasure in his works. In the main, however, he commits himself to what the age will think poetical heresy. We extract a few sentences.

"He appeals to our sympathies and pleases our tastes, as perhaps few poets of the past can; yet we readily understand how his poetry, and particularly the latest volume he has published, should excite repugnance, and almost contempt, in many minds which must not be taunted with inferiority on that account. The new Idylls, we think, prove that he is not one of those inspired singers who thrill all hearts as they describe the shock of human passion, or the objects of human aspiration."

"In short, the age governs Mr. Tennyson's utterances, which are the accepted expression of its complex fashions. It is true, they gain in their passage through the refining fire of his almost perfect taste or undoubted originality—at least of form; for if Mr. Tennyson be not among the chief creators, he is supreme in his command of beauty. Eminently sensitive to the ideas of his time, he reflects them to us in a magic mirror which hides the deformities and enhances the excellences of the world in which he moves. The inhabitants of that world naturally love him as their spokesman, and all who care for perfect presentation of the floating sentiment of his age and country, must praise him loudly. His rare culture pleases educated minds, the music of his verse appeals to those who love the harmonies of our Elizabethan-English. His minute touches when he describes landscapes, suit modern tendencies of art. His psychological studies, though purged from superficial faults, have the same characteristics as modern romance. In the latest of his publications we find with regret the violent situations which our new school of fiction delight in, and at the same time a morbid anatomy of motive, with a somewhat unreal morality. We see in the calmness that so affects strength in Mr. Tennyson's narratives, a reflection of our languor, nor are they free from the exaggerations which appeal to a cloyed appetite, rather than to one eager for noble sentiments."

"We need not enter into fresh definitions of what the highest poetic energy should be, and should effect. We shall but remind our readers that one of its chief cha-

* *Memoirs of the Rev. Thomas Raffles, D.D., LL.D.* By T. S. RAFFLES, Esq., B.A. London: Jackson, Walford, and Hodder.

characteristics is the power to create nobler types of man than those around us, to show somewhat of prophetic power in the reconstruction of human relations with God and Nature, and by imagination to pierce beyond present circumstance. The world's chief poets have ever shown themselves greater than their age, and the possessors at once of the present and the future. Their high thoughts of noble action appear to animate their speech until it bursts the bounds of prose, and breaks, by over-pressure of emotion, into rhythm and singing. Very different is the scholarly observer, who, with a nice ear, marshals his ideas in verse, and clothes them at will in choice Elizabethan or modern language, and half leads, half follows, the fashion most attractive, whether of thought or cadence. Such a writer, be he the most accomplished observer, whether of men's character or nature's beauty, can only be the hero of his section of society. He may be the pet of an epoch, but in nowise immortal, he will even in his own day have little influence on those outside his horizon of thought. The more scholarly he is, the more obscure he will probably be considered by those who are not of his intellectual type. The adaptation of his writings to the taste of his admirers will render them unsatisfactory to the outer masses. Dare we ask our readers if Mr. Tennyson be not such an artist as we have described; a true gentleman and a liberal thinker, deserving our affection and admiration, but a composer of verse rather than a poet; a sweet echo of our world, not a voice singing to it; a glass in which we see his skilful reflection of the men and women around him, but not that mirror of imagination which, held up to Nature, shows us her purest and highest creations?"

Certainly this is not all that is to be said of the Laureate. The remaining articles of this number of the *British* we must pass by.

The *London Quarterly*, in an article on "Calvin and the Reformation," is just (as might be expected now-a-days, from even the most sectarian critic) to the greatness and sanctity of the man—admits that "he committed faults," but adds that "any ordinary man, placed by miracle in his position for a single day, would have been guilty of more mistakes in that one day than Calvin in a twelvemonth": while it is also considered necessary to "record [the writer's] solemn judgment" that Calvin's theology, "in its peculiarities, was hurtful to Christian truth"; and it is prayed, as to "the merciless war that Arminianism has waged against it," that, "long as the necessity exists, the contest may be continued." We like exceedingly the sketch of "Madame de Sévigné and her Friends," which truly presents in her "a model of style and gracefulness, and one of the most entertaining historians of French Society during the seventeenth century." The controversy between "Mr. Kingsley and Dr. Newman" is treated with a searching critical penetration and force of thought that have hardly been equalled in any article on the subject; and the conclusions drawn are those with which our own judgment almost wholly accords. "Enoch Arden" is reviewed, admiringly, and with admission that the book is one "to linger over long, and to part with reluctantly," but also with some plainness if not severity as to want of high purpose and largeness of soul, and moral earnestness. "Mr. Trevelyan's *Competition Wallah*" is noticed at some length, with general approbation and acknowledgment of its valuable information and picturesque representation of English Life in India. "The Recent Methodist Conference" is spoken of with a cheerful sense of prosperity and with hopefully-bright anticipation; but it is plainly said that the future will require that there be not "so many raw and untrained young men sent out into the ministry,"—that "it would be an effectual cure for all the evils that afflict this community, if its ministers, especially the young ministers, would seek to rise to the high level of their preaching vocation," and that "class-leaders should be carefully"—the implication is more carefully—"chosen," and "that the ministers should to a far larger extent meet classes of their own."

The *Journal of Sacred Literature* has several articles that will be of much interest and service to students; but that are hardly representable in a newspaper, except by their titles only. "Israel in Egypt," contains remarks on systems of interpretation of inscriptions, on chronology, and especially, notwithstanding the differences of speculative Egyptologists between themselves, the harmony which exists between Scripture and Egyptian history, as recorded on the monuments, and related by Manetho in his dynastic lists of the Pharaohs. Of course much that is advanced is disputable; but Mr. Savile's contribution to the subject has a real and solid value. Mr. Row and Mr. Wratishaw continue, and Mr. Flower concludes, the interesting discussion on "The Parable of the Rich Man and Lazarus." "Cuneiform Inscriptions," and "Hebrew Chronology" are subjects of other articles; Dr. Piper's (from the German) rich and many-coloured dissertation on "The Tree of Life" is continued; and the second number of "Selections from the Syria" is "The Encomium of the Martyrs," by Eusebius of Caesarea. We often find some of the most interesting and serviceable jottings on Biblical subjects that are to be found anywhere, in the Correspondence and Miscellanies of this "Journal."

The *Quarterly Journal of Science* has a remarkably clearly-written paper by Mr. Balfour Stewart on "Radiant Light and Heat"; Mr. Samuelson, "On the Source of Living Organisms," gives a sketch, fair and full, of the controversy on "spontaneous generation," and of his own experiments for many years, which have led him to disbelieve the doctrine in the popular sense, and to deny that there is any biological evidence which gives it a scientific status. M. Duthiers, on "The

"Formation of Coral," gives account of personal researches, and finds the study of the living branch of coral very suggestive of the care and caution required in reasoning from analogy and in the application of what we call general laws. Mr. Fairbairn on "Submarine Telegraph Cables" tells all that is to be told, and which perhaps he only could tell. These articles are all largely and beautifully illustrated. There are also original papers, "On the Proportional Members of the Elements," and on "The Butterflies of Madagascar." The "Chronicles of Science" are, as usual, full, clear, well-arranged, and of highest importance. There is, further, a suitable narrative of the proceedings of "The British Association Meetings at Bath."

(To be Continued.)

BOOKS RECEIVED.

Troubled Waters; Scottish Temperance League; Two Years After; Houlston and Wright. The Beloved Physician; Simpkin, Marshall, and Co. The Early English Baptists; Heaton and Son. Our Inheritance in the Great Pyramid; Strahan and Co. The Journal of British Ophthalmology; J. Churchill and Sons. Congregational Church Music; The Child's Commentator; Jackson, Walford, and Hodder. British North America; Shades and Echoes of Old London; Hours with Working Women; Religious Tract Society. A Dangerous Secret, 2 vols.; Religion and Chemistry; Sampson, Low, and Son. Philip Markham's Two Lessons; The Rod and its Uses; Joseph Selden the Cripple; Marie and the Seven Children; The Crosses of Childhood; S. W. Partridge. Character and its Development; Miscellaneous Poems; Hamilton and Co. Religious Duty; Trübner and Co. Daniel the Prophet; J. H. and J. Parker. Bell's English Poets; Griffin and Co. The Newburys; Marlborough and Co. The Beginnings of the Divine Life; E. Stock. Sketches of Natural History; A. W. Bennett. Mick Tracy; Book Society. The Imperial Bible Dictionary, Part 13; Blackie and Son.

THE LITERARY SEASON.

(From the *Athenæum*.)

In addition to the lists of last week, we have the following announcements to make:—Messrs. Hurst and Blackett have in preparation: "My Life and Recollections," by the Hon. Grantley F. Berkeley—"The Queen of the County: a Novel," by the author of "Margaret and her Bridesmaids"—"A Journey from London to Persopolis, including Wanderings in the Caucasus, Georgia, Daghestan, Armenia, and Persia, &c.," by J. Usher—"Blount Tempest," by the Rev. J. C. M. Bellew—"The Life of Josiah Wedgwood," from his private correspondence and family papers, by Eliza Meteyard—"Not proven: a Novel"—"Haunted London," by Walter Thornbury—"The Ordeal for Wives," by the author of "The Morals of May Fair"—"Brigands and Brigandage in Southern Italy," by Count Maffei; and new works of fiction by the author of "John Halifax," Mrs. Oliphant, Miss Kavanagh, the author of "Barbara's History," the author of "Grandmother's Money," Mr. George M'Donald, and Mr. W. G. Wills.

Messrs. Williams and Norgate are preparing: "Comparative Osteology: An Elementary Atlas of Comparative Osteology," consisting of twelve plates, drawn on stone by B. Waterhouse Hawkins, Esq.; the figures selected and arranged by Professor T. H. Huxley—H. C. Barlow's "Critical, Historical, and Philosophical Contributions to the study of the Divine Commedia"—"Biblical Papers: being the Remains of the late Rev. W. H. Coleman"—Mar Jacob (Bishop of Edessa), "Scolia on Passages of the Old Testament," now first edited in the original Syriac, with an English translation and notes by the Rev. G. Phillips, D.D.—"Ancient Syriac Documents relative to the Earliest Establishment of Christianity in Edessa and the Neighbouring Countries, from the Year after our Lord's Ascension to the beginning of the Fourth Century," discovered, edited, translated, and annotated by W. Cureton, D.D.—"Prehistoric Archaeology; or, Essays on the Primitive Condition of Man in Europe and America," by John Lubbock—"Orthodoxy, Scripture, and Reason: an Examination of some of the principal Articles of the Creed of Christendom," by the Rev. W. Kirkus—"The Sacred Books of the Buddhists compared with History and Modern Science," by R. Spence Hardy—"On the Philosophy of Primary Beliefs," by Richard Lowndes.

Messrs. Trübner and Co. promise: "Italica: Brief Notes on Politics, People, and Places in Italy," by Frances Power Cobbe—"The Critical Writings of Theodore Parker," edited by Frances Power Cobbe—"Lessons from the World of Matter and the World of Man," by Theodore Parker—"A General View of Positivism," by Auguste Comte; translated by Dr. J. H. Bridges—"The History of India, as told by its own Historians; comprising the Muhammadan Period," by the late Sir H. M. Elliot; edited from his posthumous papers by E. B. Cowell—"Memoirs on the History, Philology, and Ethnical Distribution of the Races of the North-west Provinces of India; being an amplified edition of the Glossary of Indian Terms," by the late Sir H. M. Elliot; arranged from MS. materials collected by him, and edited by Reinhold Rost—"History of the Sect of Maharajahs; or, Vallabacharyas in Western India," by Karsandas Muljee—"A Compendious Sanskrit-English Dictionary for the Use of those who intend to read the Easier Works of Classical Sanskrit Literature," by Theodor Goldstucker—"A Compendious Grammar of the Sanskrit Language for Beginners," by Theodor Goldstucker—"The Religion of the Zoroastrians, as contained in their Sacred Writings; with a History of the Zend and

Pehlvi Literatures, and a Grammar of the Zend and Pehlvi Languages," by Martin Haug—"Essays on Language and Literature," by Thomas Watts—"Libraries and their Founders," by Edward Edwards—"Les Opuscules de M. Sylvain Van de Weyer," seconde série—"The Political History of the United States of America during the Great Rebellion, from November 6, 1860, to July 4, 1864," by Edward M'Pherson—"Instructions in Gymnastics," by Arthur and Charles Nahl—"The Medical and Economic Properties of the Vegetable Substances of the Tropical Regions: with a Pharmacopœia for General Use," by S. L. Swaab—"On the Natural and Morbid Changes of the Human Eye and their Treatment," by C. Bader.

Messrs. Walton and Maberly announce for early publication: "Practical Dietary for Families, Schools, and the Labouring Classes," by Edward Smith—"New Ancient History," complete in two volumes, by Philip Smith—"Handbook of Skin Diseases," by Dr. Hillier—"Goldsmith's Traveller: with Notes on the Analysis and Parsing," by C. P. Mason.

Messrs. Ward and Lock will publish (this day): "Love's Strife with the Convent," by E. Massey—Dalziel's "Goldsmith"—Dalziel's "Arabian Nights"—"Fifty Celebrated Women, their Virtues and Failings, and the Lesson of their Lives"—"Great Inventors, the Sources of their Usefulness, and the Results of their Efforts"—"The Family Gift-book Library"—Harrison Weir's "Pleasure Book of Animals"—and "Wild Animals and their Homes, Domestic Animals and their Habits."

Messrs. Saunders, Otley, and Co. will publish: The second volume of Mr. Edwin Arnold's "History of the Marquis of Dalhousie's Administration of British India"—"The Adventures of Miss Belle Boyd with the Confederate Army"—"The Kennel Stud-book," edited by "Cecil"—and "The Rank and File of the Confederate Army," by Mr. Henry Hotze; also the following novels:—"Uncle Angus," by Mrs. Nichols—"The Little House by the Railway Arch," by Charles Felix—"My Sister's Son," by W. J. Sorrell—and "Percy Talbot," by George Graham.

Messrs. Edmonston and Douglas have in preparation: "Frost and Fire, Natural Engines, Tool Marks and Chips," with sketches drawn from nature—"The Advent and Earlier Years of our Lord's Life on Earth," by the Rev. William Hanna—"Sabbath Verses," by Lord Kinloch—"Cakes, Leeks, Puddings, and Potatoes; a Lecture on the Nationalities of the United Kingdom," by George Seton.

Court, Official, and Personal News.

The Court remains at Balmoral. Mr. Gladstone has left for the south, and among new arrivals are the Dean of Westminster and Lady Augusta Stanley.

On Thursday last her Majesty, accompanied by Prince Arthur, Princess Helena, and the Hon. Miss Lascelles, lady-in-waiting, drove through Braemar to Loch Callater. Here ponies and gillies were in waiting, and the Royal party proceeded up the wild jagged vale along the east side of the lake to Loch Kander, which stands at a very considerable elevation above the former loch. A sumptuous luncheon was here partaken of, followed by a delightful ramble through the grey scraggy Alpine grounds adjoining, after which her Majesty and party, having mounted their ponies, returned to Callater Lodge, where the Royal carriage was in readiness, and returned *via* Braemar to Balmoral, which was reached about seven p.m.

The Prince and Princess of Wales are expected to arrive in England from the continent on or about the 28th inst.

It is stated that a gradual improvement was observable in the health of the Earl of Carlisle during last week. His lordship is, however, still in a very prostrate condition. A northern contemporary describes the disease from which he is suffering as "Creeping palsy."

Viscount and Viscountess Palmerston arrived at Cambridge House on Friday morning, from Broadlands, near Romsey, Hants.

The Right Hon. B. Disraeli, M.P., and Mrs. Disraeli, have received a distinguished circle during the last fortnight at their mansion, Hughenden Manor, Bucks.

A beautifully-embossed address was presented to the Duke of Newcastle on Friday, on behalf of the inhabitants of Worksop. His Grace, unfortunately, was not well enough to see the deputation, and Lord Edward Clinton acted on his behalf.

An Edinburgh paper says:—"The many friends of Dr. Duff (who has been sojourning with an immediate relative at Lochfineside for some time back) will learn with great delight that his health is now so far restored as to enable him to undertake some pulpit duties."

Mr. Bright is staying at Aberystwith, North Wales.

Mr. Charles Jerom Murch, of the Western Circuit, has been appointed Recorder of Barnstaple and Bideford, in the place of Mr. James Arthur Yonge, deceased.

The Lord Chancellor and the Commissioners who will be appointed by her Majesty, assemble in the House of Lords on Thursday next, the 13th inst., for the purpose of proroguing the Imperial Parliament until Friday, the 11th of November. There seems to be misapprehension in the public mind, and erroneous statements have appeared in several newspapers, in reference to the duration of the present Parliament.

It was "begun and holden on the 21st of May, 1859," and will not legally expire until the close of next year. The last was the "sixth" session, and as Parliament is septennial, "seven" cannot be holden. According to the usual practice, the dissolution will take place next spring, and the new Parliament assemble in November following for a short time, and then adjourn to February or March for the transaction of general business.—*Observer*.

Lord Wodehouse, the new Irish Viceroy, is expected to arrive in Dublin this week.

Miscellaneous News.

The number of patients relieved at the Hospital for Diseases of the Heart, 67, Margaret-street, Cavendish-square, was seventy-eight during the week.

THE REV. DR. MASSIE delivered two lectures last week in the Athenæum, Sunderland, to crowded audiences, on the American question, and in favour of union and emancipation. There was some opposition, but a resolution in favour of the views advocated by the lecturer was carried by a large majority.

A YORKSHIRE HERMIT.—In the East Riding of Yorkshire there dwells a man of property, who from some cause or other is in a degree emulating the character immortalised by Dickens in one of his Christmas numbers of "All the Year Round." He lives in a large old mansion, into which no feet are allowed to encroach. His food is left for him in a shed; and last year's crops are out in the fields yet; the hay rotting in cocks, uncut; and the rye grass standing in one field about 6ft. in height.—*Newcastle Chronicle*.

THE ADDRESS FOR PEACE IN AMERICA.—This address was forwarded, with an explanatory note, to the Governor of New York by Sir Henry de Hoghton, in the mail-steamers of last Saturday week. There are said to have been 350,000 signatures appended to it. The list comprises the names of nobility, clergy, gentry, mayors and town councils, heads of colleges and public offices, leading merchants, members of the learned professions, &c. The names of a larger number of the Catholic clergy of Ireland are appended to the address.

STATE OF LANCASHIRE.—The reports presented on Monday to the General and Executive Relief Committees of Lancashire show a great increase of destitution and pauperism. Mr. Farnall reports the increase of paupers during the month at 12,299; and Mr. Maclure, the honorary secretary to the Executive Committee, gives the increase of recipients of the funds of the Relief Committee at 9,641, arising from the reduction of employment in the mills, and expresses his fear that a still more unfavourable return must be looked for next month.

THE HON. W. H. BRUCE-OGILVIE, whose actions from the effects of drink have been matters of notoriety, and for which he has suffered imprisonment, has signed the total-abstinence pledge and become a member of the United Kingdom Alliance. The hon. gentleman, in a letter to the secretary of the society, written with the zeal of a young convert, advocates "the doing away with entirely of the sale of intoxicating drinks"; and says he, "I for one shall never consider any minister of the Gospel is doing his duty, or entitled to the respect which the cloth demands, who is not a total-abstainer."

STATUE OF FATHER MATHEW.—The unveiling of the statue recently erected in Cork, in honour of Theobald Mathew, the apostle of temperance, took place on Monday, and was the most imposing ceremony which ever took place in that city. Having traversed the principal streets in the city, the procession arrived opposite the statue in Patrick-street, and after an inaugural address by the Mayor, the statue was unveiled amidst the deafening cheers of the many thousand persons present. The entire proceedings passed off without disturbance or accident of any kind, and were totally devoid of any sectarian or party spirit.

SINGULAR CIRCUMSTANCE.—On Monday, as Mr. Stuart, banker, was driving from Swiney to Wick, the sudden brushing past of a bird attracted his attention, and he observed a large hawk closely following his vehicle, and eagerly watching the movements of a lark that had fled to the earth, hotly pursued by its enemy. The hawk did not venture to approach the vehicle so as to endanger its own safety, but the poor lark crouched near the wheel, and on Mr. Archibald Macalister, who was with Mr. Stuart, dismounting, the lark quietly allowed him to lay hold of it, preferring, we presume, the tender mercies of man to those of the hawk.—*Northern Ensign*.

THE LATE CAPTAIN SPEKE.—An unfinished letter, written by Speke to a friend the day before his death, has been published. In it he says:—"I have great fears about the fate of Baker. He ordered Petherick to place a boat for him at Gondokoro this and last year. The boat was there, and the men with whom Baker went into the interior must have returned to that part, else we could not have heard of Baker's having gone to Unyoro. This being necessarily the case, how is it that Baker did not send a line by them to Petherick, unless some foul play can answer the question? There is no richer land in the world than the equatorial regions, and nothing more of importance to the interests of Egypt, as well as our own merchants, than that of opening up those lands to legitimate commerce."

MULLER'S TRIAL.—There is every probability that Muller will take his trial at the October sessions of the Central Criminal Court, to open on the 24th inst., as, in reply to a communication from the Solicitor to the Treasury, the solicitor for the prisoner had stated that he will be quite ready for his defence by that

time. The prosecution will be conducted by the Solicitor-General, Mr. Giffard, and Mr. Beasley on behalf of the Crown. Mr. Serjeant Parry is specially retained, with Mr. Metcalfe and Mr. Beasley, for the defence. Muller being entitled to be tried by a jury of half Englishmen and half foreigners, will, it is understood, avail himself of the privilege. It is currently rumoured that such a constitution of the jury is one of the grounds upon which he places his reliance for acquittal.

THE NORTH LONDON EXHIBITION.—Earl Russell, K.G., has consented to open the North London Industrial Exhibition at the Agricultural Hall, Islington, on Monday, the 17th inst. His lordship will arrive at the hall at 3 o'clock, and will be conducted to the platform. A special ode, composed by Mr. W. H. Bellamy, and set to music by Dr. Wesley, will be sung by Miss Louisa Pyne and others. The Rev. Robert Maguire, M.A., incumbent of Clerkenwell, will offer up prayers, after which the noble earl will deliver an address. The visitors will then proceed to a view of the various articles of which the exhibition will be composed, and the proceedings will be closed with the National Anthem. On the following day the exhibition will be thrown open to the public.

IMPORTANT LEGACIES.—The late Mr. John Ansell, of Hadleigh, during his lifetime executed a deed conveying the sum of 15,000*l.* to certain persons whom he constituted his trustees, with power to invest the same in Government or other securities; under which the following sums are to be paid:—To the Orphan Working School, the Congregational School, the School for the Sons of Missionaries, and the School for the daughters of Missionaries, 52*l.* 10*s.* each, to be paid annually; to the Asylum for Idiots, at Colchester, and to the East Suffolk Hospital, 5*l.* 5*s.* annually; 60*l.* annually to the Penny Clothing Club at Hadleigh; 40*l.* annually to the British School at the same place; 10*l.* annually to the Independent Chapel Benevolent Society there; 20*l.* annually for the benefit of the sick, old, or infirm persons belonging to the same congregation; 35*l.* annually towards the repairs and insurance of the same chapel; 65*l.* towards the expenses of an assistant minister there; 20*l.* annually towards the support of the minister of the Independent chapel, Boxford, Suffolk; and 25*l.* yearly for a scholarship in the Masborough Independent College. Whatever surplus remains after these annual payments is to be paid in equal proportions to the London Missionary Society, the Colonial Missionary Society, the Religious Tract Society, and the British and Foreign Bible Society.

THE AMERICAN SPIRITUALISTS.—The Brothers Davenport have met with unexpected discouragement. The papers have published a statement from a Toronto paper, stating that they and Mr. Fay had been followed into various towns of America by a Rev. Mr. Dobbs, who had performed all their tricks by mechanical and without "spiritual" agency. Mr. Fay publicly denies that he ever met the Rev. Mr. Dobbs. On the other hand, Mr. Anderson to the *Morning Post*:—"I make this offer, or, if the terms are more impressive, give this challenge to Mr. Palmer's protégés. I offer them the use of St. James's Hall, illuminated as it is during my own performances, for any night they may select, if they can then and there perform—I care not by what means—the tricks (I mean no offence in the word) they now do under the cover of darkness, and, as I believe, with the assistance of confederates (else wherefore the darkness?). I will not only acknowledge their right to take any name or assume any attributes they think proper, but I will pay the sum of one hundred pounds into the hands of the Lord Mayor for charitable purposes."

WORKING MEN'S CLUB AND INSTITUTE UNION.—During the past week the Rev. H. Solly has attended meetings for the promotion of the objects of this society in various parts of the country. At Hales-owen, on the 3rd inst., Archdeacon Howe presided, and there was a goodly attendance. At Smethwick there was a tea with concert following, on the 4th inst., at which Mr. Solly was present. This may be said to be the first working men's club established by means of a limited liability company, and as the example is already being followed in several towns, it will be encouraging to state that Smethwick is already a decided success and possesses elements of permanence. On Wednesday Mr. Solly paid a visit to the Central Club, Newhall-street, Birmingham, and met with a pleasant welcome from a large audience. On Thursday Mr. Solly attended a meeting in the Town Hall, Rugby, presided over by Rev. T. W. Jax Blake, M.A. (one of the senior masters), on Monday, 10th inst., at Nottingham, and on Tuesday, 11th, at Scarborough, at which place a most hopeful effort is being commenced to reconstitute the club which for a time was the very model of all these associations.

Cleanings.

It is stated that the Poet Laureate has already cleared 10,000*l.* by "Enoch Arden and other Poems."

The following appears in the *Paris Sidle*:—"A religious theatre is spoken of, in which all the pieces performed will be drawn from the Old Testament!"

An importation of twelve live crocodiles, averaging nine feet in length, has been received from America at Havre.

A negro, on a trial in Philadelphia, for stealing, put in the plea of insanity. To prove this, it was said he might have stolen the big rooster, but he only took the small chickens.

The great strike of colliers in the Staffordshire districts is extending, 10,000 more men having con-

out on Saturday. The masters are determined not to yield, and the men appear to be quite as resolute.

A modern French writer says, "A physician prescribing to a sick man always reminds me of a child snuffing a candle; it is ten to one but he snuffs it out."

WHICH WAY YOU LIKE.—"How many knives do you suppose live in this street besides yourself?" "Besides myself! do you mean to insult me?" "Well, then, how many do you reckon including yourself?"

The Earl of Cavan has been delivering religious addresses in Orkney and Shetland of late. The *Northern Ensign* says:—"His lordship's style is characterised by considerable earnestness and unaffected simplicity, and it is clear that he is deeply imbued with the spirit of the religion he professes."

CITY OF LONDON.—There never were so many persons carrying on business in the City of London as at the present time. Between 700,000 and 800,000 people enter the city every morning to their daily occupations—200,000 of them in conveyances, involving the daily employment of between 60,000 and 70,000 public carriages.

"THE GOOD OLD TIMES."—The old times were not good times, at least for servants. Here is a deed which, now-a-days, would be deemed most brutal and unmanly, recorded in *Pepys' Diary* as rather commendable than otherwise:—"December 2, 1650. This morning, observing some things to be laid up not as they should be by my girl, I took a broom and basted her till she cried exceedingly."

Lady Chandos, who was still a coquette in her advanced maturity, came to a party after eleven o'clock. "How late you are, my charmer!" said the mistress of the house, provokingly. "I am quite ashamed," answered her ladyship; "but my maid is so very slow—she takes more than an hour and a-half to do my hair." "Fortunately," observed one of her friends, "you are not obliged to stay at home while she is doing it."

THE DANGERS OF BANTINGISM.—Dr. E. Smith, assistant physician to the Hospital for Consumption and Diseases of the Chest at Brompton, has just published the inaugural address which, as President, he delivered before the Physiological Sub-section of the British Association at Bath. He gives his reason for believing that "in proportion as the system is extensively adopted, and in a given case is worked out rapidly, so will be the prevalence of heart diseases, derangement of digestion, and gout. Seeds are now sown which will yield a plentiful harvest to medical men."

A NOVEL CONGRESS.—Several Continental journals relate the following:—"A congress has just met at Brunswick. A congress of princes? No. Of diplomats? No; but of hotel-keepers. Grave and interesting questions were examined:—1. The complaint of foreigners at the high price of breakfasts and dinners; 2. The complaints made against the smallness of the bottles; 3. The outcry against the high charge for waxlights; and 4. The discontent shown at the bad attendance of the servants. What, think you, was the decision come to? That waxlights, dinners, breakfasts, and bottles, were all for the best, and that the only complaint attended to should be that about the servants."

A MEXICAN HEADRESS.—It was lately mentioned that the Mexican ladies replaced diamonds in their coiffures and on their ball-dresses, by the luminous *cucujo*, captured by Indians for their special adornment. The *Paris Presse* gives an account of these jewelled insects, six of which arrived by the last Mexican steamer, and were consigned to the eminent naturalist, M. Pasteur. At the last meeting of the Academy of Sciences experiments were made as to the light emitted and an analysis of its quality. It is proved to be sufficiently strong to admit of reading by the light of one *cucujo*, which, although of the nature of that of the glow-worm, exceeds it in intensity and steadiness, casts no shadow, and has a slightly yellow tinge. Serious efforts are to be made to acclimatise and propagate these *insectes-bijoux*.

Obituary.

THE HON. AND REV. GEORGE SPENCER—Father Ignatius—of the Roman Catholic Order of Passionists, and brother of Earl Spencer—died on Saturday week, at Carstairs, in Scotland. The hon. and rev. gentleman occasionally presented a curious appearance in the streets of London in his middle-age costume, his naked legs, and his feet strapped up with wooden sandals.

MR. WILLIAM TAIT.—With much regret we have to announce the death of Mr. Tait, of Prior Bank, formerly and long known to the public as a publisher and a politician, and from first to last held in much esteem by a large circle of private friends. About sixteen years ago, when Mr. Tait retired from business, he purchased the house and property of Prior Bank, near Melrose, where he has chiefly resided ever since, though still retaining his house in Edinburgh. His naturally vigorous frame and careful and temperate habits ensured him good health until last January, when a severe influenza was followed by a slight attack of a paralytic nature, from which he never quite rallied, and which was twice repeated. Latterly his weakness increased; and on Monday, though there was no decided change for the worse, he requested to be taken from Prior Bank to his house in Walker-street here, where he rapidly sank, and expired at four o'clock on Tuesday morning. His age was seventy-two. He was unmarried, and the nearest relative he leaves is his sister, Mrs. Adam Black.—*Scotsman*.

MR. JOHN HEYWOOD.—We regret to hear of

the death of the enterprising Manchester publisher, Mr. John Heywood, which took place yesterday (Friday) afternoon at two o'clock. Mr. Heywood had a stroke of paralysis about three months ago, from which he has never recovered; and an additional attack occurred subsequently, and since Sunday last he gradually sank. Mr. Heywood was lately the chairman of the Chorlton Board of Guardians. Formerly he represented St. John's Ward in the City Council, and his name has frequently been prominent in the political and social movements of the city.—*Manchester Examiner*.

MR. FANE, one of the commissioners at the London Bankruptcy Court, died at Weymouth on Tuesday. The deceased gentleman was well known for his eccentric habits. At one period the business of the court was invariably at a standstill until the learned commissioner had read the morning papers. The warned gentleman had presided in the Bankruptcy Court since the year 1832. It is believed that he will be succeeded by Mr. Registrar Winalow.

Births, Marriages, and Deaths.

BIRTHS.

TARN.—September 29, at Plaistow, Essex, Mrs. Tarn, of a daughter.
YOUNGMAN.—Oct. 4, at Stock Orchard-villas, Holloway, Mrs. C. T. Youngman, of a daughter.
DARBY.—Oct. 6, at Brymbo, Mrs. W. H. Darby, of a daughter.
ATKINSON.—Oct. 10, at the Priory, Islington, Mrs. Atkinson, of a daughter.

MARRIAGES.

RUSSELL-FULLARTON.—Sept. 20, at Mount Charles, Portobello, by the Rev. W. Lindsay Alexander, D.D., Thos. Russell, Esq., merchant, Edinburgh, to Catherine, fourth daughter of the late Arch. Fullarton, Esq., publisher, Glasgow. No cards.
POCKSON-HUMPHRY.—Sept. 22, at Bethesda Chapel, Bristol, by the Rev. Henry Craik, William Pockson, jun., to Ann Dionis, daughter of the late G. Humphry, Esq., solicitor, of Bristol. No cards.
HARRIS-ZEAL.—Sept. 27, at Westbury, Wilts, Mr. Edward Richard Harris, eldest son of the Rev. R. Harris, of Leeds, to Mary Jane, eldest daughter of Mr. T. Zeal, of Sandilands House, Westbury.
JONES-PROUT.—Sept. 28, at the Congregational Church, Cheltenham, by the Rev. Josiah Andrews, of Kingswood, near Wotton-under-Edge, the Rev. Henry Jones, pastor of the Congregational Church, Uley, Gloucestershire, to Elizabeth Anne, eldest daughter of Mr. R. Prout, yeoman, of Frocester, Gloucestershire.
HARRIS-SANDERS.—Sept. 29, at the Independent Chapel, Barnstable, by the Rev. Mr. Coster, Mr. W. Harris, of that place, to Marianne, only child of Mrs. Sanders, late of Bristol.
WOODYER-SMART.—Sept. 19, at St. Paul's Independent Chapel, Wigan, by licence, by the Rev. W. Roaf, Mr. J. Woodyer, to Mrs. Ellen Smart, both of that town.
CROFT-BURNLEY.—Sept. 29, at the Upper Chapel, Heckmondwike, by the Rev. A. Mines, B.A., Mr. William Croft, Claremont, Bradford, to Elizabeth, eldest daughter of the late John Burnley, Esq., Grove House, Heckmondwike. No cards.
WRIGHT-DRIVER.—Sept. 29, at the Baptist Chapel, Tottenham, William, second son of Mr. George Wright, of Attleborough, to Charlotte Emma, fifth daughter of Mr. Jacob Driver, of the same place.
MELLOR-DICKEN.—Oct. 1, at the Congregational Church, Buxton, by the Rev. T. G. Potter, Mr. Frederick Mellor, to Miss Esther Dicken, both of Buxton.
GREEN-HALL.—Oct. 1, at St. Paul's Independent Chapel, Wigan, by the Rev. W. Roaf, Mr. Joseph Green, of Ince, to Miss Agnes Hall, of Wigan.
KAYE-ECKERSLEY.—Oct. 2, at St. Paul's Independent Chapel, Wigan, by the Rev. William Roaf, Mr. Joseph Sergeant Kaye, of Hindley, to Miss Mary Eckersley, of Leigh.
BARR-BRADSHAW.—Oct. 3, at Denmark-place Chapel, Camberwell, by the Rev. C. H. Spurgeon and the Rev. C. Stanford, John C. Barr, of Mina-road, Peckham, to Emma Johnson, eldest daughter of Mr. Bradshaw, Camberwell.
KITCHING-WOOLLEY.—Oct. 4, at Hackney, by the Rev. D. Katterns, Albert George, only son of George Kitching, Esq., M.D., of Enfield, Middlesex, to Honoria Lydia, second daughter of George B. Woolley, Esq., of The Eagles, Hackney.
BOYER-KING.—Oct. 4, at Mount Tabor Chapel, Downham, Mr. Henry Boyer, of Salter's Lodge, to Mrs. King, of the former place. The united ages of the bride and bridegroom amounted to 140 years.
POPPLEWELL-BURY.—Oct. 4, at the Baptist Chapel, Great George-street, Salford, by the Rev. S. B. Brown, B.A., late of Salford, William James, eldest son of Mr. F. W. Poplewell, of Seedley, to Ellen, eldest daughter of the late Mr. Chas. Bury, of Salford. No cards.
GOOCH-UTTING.—Oct. 5, at Frettenham Church, near Norwich, by the Rev. J. Shirley, Woodroffe, younger son of Edward Frederick Gooch, of King William-street, London-bridge, to Anna Maria, eldest daughter of John Utting, Esq., of Stanninghall, near Norwich. No cards.
RICHARDSON-COUMINEY.—Oct. 6, at the Friends' Meeting-house, Great Ayton, Henry, son of John Richardson, Esq., Langbarough Hall, to Emma, second daughter of L. F. Couminey, Esq., of Great Ayton, formerly of Stokesal-y.
SLATER-BRETHERRICK.—Oct. 6, at James-street Chapel, Blackburn, by the Rev. J. B. Lister, Jesse, only son of Mr. John Slater, Mill-hill, to Miss Sarah Bretherrick, both of Blackburn.
DAWSON-BOWMAN.—Oct. 6, at Kingsland, by the Rev. T. W. Aveling, J. H. Dawson, Esq., Richmond-road, Dalston, to Isabella Jane, daughter of the late C. Bowman, Esq.
WARMINGTON-RAVEN.—Oct. 6, at St. Nicholas Chapel, Ipswich, by the Rev. J. Raven, father of the bride, assisted by the Rev. W. Davids, of Colchester, the Rev. F. A. Warmington, assistant minister at Nicholas Chapel, and son of Edward Warmington, Esq., of Colchester, to Sarah, second daughter of the Rev. J. Raven.
MORRISH-EAMES.—Oct. 8, at the Congregational Chapel, Bridgewater, by the Rev. E. H. Jones, Harry Morrish, to Mary Eames.
TALMAN-SMITH.—Oct. 10, at Tacket-street Chapel, Ipswich, by the Rev. Eliezer Jones, William Talman, to Catherine Hannah Smith, both of Ipswich.
BARKER-GIBSON.—Oct. 11, at the Methodist Free Church, Witton-street, Northwich, Cheshire, by the Rev. Thomas Hacking, assisted by the Rev. W. M. Hunter, the Rev. Jas. Barker, Methodist Free Church minister, Bristol, to Hephzibah, eldest daughter of Mr. Stephen Gibson, of Northwich.

DEATHS.

HOLDEN.—Oct. 3, at his residence, Ashley-hill, Bristol, Adam Holden, Esq., in his eighty-sixth year.
JENKINS.—Oct. 3, at Burley, New Forest, Ebenezer S. Jenkins, youngest son of the Rev. Henry Jenkins, minister of the Independent congregation of that place, aged nineteen.
PRI E.—Oct. 6, at No. 14, Clapton-square, Lower Clapton, N.E., E nest Purchase, youngest son of Mr. W. C. Price.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Failures and rumours of failures have created much dullness in the Stock Markets. The Bank returns of last week were unfavourable, and a further decline in the price of English Funds was the result. Bank shares are heavy, and those of financial companies more so. During the week the suspension has been announced of Mr. Aaron Salomons, of Old Change; Messrs. John Gladstone and Co., merchants, with liabilities amounting to 150,000l., or 200,000l.; Patrick Thompson, shipbroker; E. Lazard, of Moorgate-street, liabilities, direct and otherwise, about 500,000l.; and Messrs. Weber and Biddulph, of Philpot-lane. Mr. Salomons has been advised to suspend payment, and submit his affairs to the investigation of his creditors, in consequence of the discovery of defalcations by an old clerk. The liquidation of the estate is expected to prove favourable. The same expectation is formed of Mr. Lazard's affairs. Discount still remains at 9 per cent., although in exceptional cases 10 per cent. is charged. Money has now begun to flow into the Bank from the East.

The price of Consols has reached as low as 87½, but has slightly improved again—the last quotations being 87½, 88 for money, and 88½, 88½ for the 10th November.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, October 5.

ISSUE DEPARTMENT.	
Notes issued ..	£26,927,490
Government Debt ..	£11,015,100
Other Securities ..	8,634,900
Gold Coin & Bullion ..	12,277,490
	£26,927,490
BANKING DEPARTMENT.	
Proprietors' Capital ..	£14,553,000
Reserve ..	4,003,951
Public Deposits ..	6,877,591
Other Deposits ..	11,731,746
Seven Day and other Bills ..	562,202
	£37,728,490
Oct. 5, 1864.	W. MILLER, Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—RHEUMATIC PAINS.—Many thousands of martyrs from rheumatism have found human life but one long disease, and after consulting all the most eminent medical men in vain, and trying all sorts of supposed remedies without relief, have grown weary of existence, and have ceased to hope for relief on this side of the grave until some lucky accident has called their attention to Holloway's Pills and Ointment. These are genuine remedies indeed! Persons bedridden for months with rheumatic pains and swellings, after the Ointment has been well rubbed into the affected parts, and the blood purified by the course of these Pills, have found themselves restored in an incredibly short time to perfect health and ease.

Markets.

CORN EXCHANGE, LONDON, Monday, Oct. 10.

There was a small supply of wheat from the home counties this morning, which found buyers slowly at about the currency of last Monday. Business in foreign wheat continues of a very limited character, and the prices realised to-day have been the same as those of last week. All descriptions of barley sell slowly, at about the quotations of this day week. Beans 1s. per qr. cheaper. Peas unaltered. The return shows a very large arrival of foreign oats, consisting principally of Russians, a good many of which have been stored. The trade to-day has been firmer than on this day week, and Russian sorts realise a slight improvement over the depressed prices of that day. Other descriptions are without alteration.

BUTCHERS' MEAT, ISLINGTON, Monday, October 10.

The total imports of foreign stock into London last week amounted to 15,808 head. In the corresponding week in 1863 we received 11,992; in 1862, 11,895; in 1861, 12,188; in 1860, 5,409; 1859, 7,509; 1858, 7,949. There was a large supply of foreign beasts and sheep on sale here to-day, in somewhat improved condition. On the whole a fair average business was transacted in most breeds, at full prices. The arrivals of beef fresh up from our own grazing districts, as well as from Ireland, were moderately good. Those from Scotland, however, were limited. The quality and condition the supply was superior to several previous weeks, and the beef trade ruled steady, at full prices. The best Scots and crosses realised 5s. 4d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received 2,700 shorthorns, &c.; from other parts of England, 900 various breeds; from Scotland, 9 Scots and crosses; and from Ireland, 500 oxen and heifers. The show of sheep was on the increase. The condition of the stock having improved, there was less activity in the mutton trade, at a decline in quotations of 2d. per 8lbs. The general top figure for downs and half-breeds was 5s. 6d. per 8lbs. There were some really good Leicesters, Lincolns, and Kents on offer. We were scantily supplied with calves, which moved off steadily at Thursday's advance in the quotations of 4d. per 8lbs. Prices ranged from 4s. 4d. to 5s. 4d. per 8lbs. Prime small pigs were in request at full price; but large pork was heavy, on former terms. The foreign pigs are coming to hand in fair condition.

Per 8lbs. to sink the Offal.	
Inf. coarse beasts ..	3 4 to 3 10
Second quality ..	4 0 4 6
Prime large oxen ..	4 8 5 0
Prime Scots, &c. ..	5 2 5 4
Coarse inf. sheep ..	3 10 4 4
Second quality ..	4 6 4 10
Pr. coarse woolled ..	5 0 5 2
Suckling calves, 16s to 20s.	Quarter-old store pigs, 20s to 26s each.

NEWGATE AND LEADENHALL, Monday, October 10. These markets are but moderately supplied with meat on sale. For most descriptions there is a steady demand.

Per 8lbs. by the carcase.	
Inferior beef ..	3 0 to 3 4
Middling ditto ..	3 6 3 10
Prime large do. ..	4 0 4 2
Do. small do. ..	4 4 4 6
Large pork ..	5 6 4 4
Small pork ..	4 6 to 5 0
Inf. mutton ..	3 8 4 0
Middling ditto ..	4 2 4 4
Prime ditto ..	4 6 4 8
Veal ..	3 8 4 8

PRODUCE MARKET, TUESDAY, Oct. 11.

TEA.—Business has been very inactive, and the few dealings entered into have been at barely late rates.

SUGAR.—The market has continued dull, although prices

of West India have been generally maintained. In the refined market fully late rates are obtained for dried goods.

COFFEE.—There has been a moderate enquiry for colonial descriptions, without any material change as regards values.

RICE.—Business has remained very inactive, and the few transactions that have been reported were at about former rates.

PROVISIONS, Monday, Oct. 10.—The arrivals last week from Ireland were 2,387 firkins butter, and 2,503 bales of bacon; and from foreign ports 16,385 casks of butter, and 2,246 bales bacon. The Irish butter market ruled firm, and more business transacted last week at full prices, holders asking more money at the close of the week. Foreign met a good sale, best Dutch 126s. The bacon market was very unsettled and prices further declined 8s. to 4s. per cwt.

FLAX, HEMP, COIR, &c., Saturday, Oct. 8.—We have to report a dull trade for flax, at about previous quotations. Hemp is dull, at 32l. to 34l. for clean Russian qualities. Coir goods are a dull inquiry at the late decline in prices. Jute continues dull.

WOOL, Monday, October 10.—Since our last report, the demand for all kinds of home-grown wool for home use has been very limited, and previous rates have been with difficulty supported. For export, next to nothing is doing. The supplies on offer are only moderate, many of the growers having withdrawn their samples for the present.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Oct. 10.—These markets continue to be moderately supplied with home-grown potatoes. But the show of foreign produce on offer is small. On the whole the trade is steady, at about previous quotations. The import last week was 6 bags from Rotterdam, 60 Hamburg, and 40 bags from Jersey.

SEEDS, Monday, Oct. 10.—The market for seeds continues quite inactive and without business passing in any description. Red cloverseed is less inquired for; but holders do not press. White cloverseed and trefoils are without alteration. Winter tares, with less supply, obtain better prices.

OIL, Monday, Oct. 10.—Lined oil is firmer, at 34s. 9d. per cwt. on the spot. For all other oils the trade is quiet at about previous rates. Turpentine moves off slowly at 63s. 6d. to 64s. for French spirits. American refined petroleum 2s. 0½d. per gallon.

COALS, Monday, October 10.—An advance on last day's rates. 25 fresh arrivals; 25 at sea.—Hetton's, 21s. 6d.; South Hetton, 21s. 6d.; Braddyl's, 20s. 9d.; Eden Main, 20s. 3d.; East Hartlepool, 21s. 3d.; Kelloe, 20s. 3d.; Hetton Lyons, 19s. 6d.; Holywell, 19s. 3d.

TALLOW, Monday, Oct. 10.—The tallow trade is steady to-day at full prices. F.Y.C. is quoted at 41s. 6d. to 42s. per cwt. on the spot, and 43s. to 43s. 3d. for spring delivery. Town tallow 41s. 6d. net cash. Rough fat 2s. 2d. per 5lbs.

Advertisements.



OSTEO-EIDON.

MESSRS. GABRIEL'S INVENTION.

GABRIEL'S Self-adhesive PATENT Indestructible MINERAL TEETH and FLEXIBLE GUMS, without palates, springs, or wires, and without operation, are indestructible, and warranted for mastication or articulation, at half the usual cost.

MESSRS. GABRIEL,

THE OLD-ESTABLISHED DENTISTS,

27, HARLEY-STREET, CAVENTISH-SQUARE;

34, LUDGATE-HILL (over Benson's, Silversmith), LONDON

134, DUKE-STREET, LIVERPOOL; and

65, NEW-STREET, BIRMINGHAM.

AMERICAN MINERAL TEETH, from Four to Seven and Ten to Fifteen Guineas per Set, best in Europe, warranted. Gabriel's Practical "Treatise on the Teeth" gratis.

GABRIEL'S WHITE GUTTA-PERCHA ENAMEL, chemically prepared for personal use, prevents Toothache, and arrests decay, supersedes all metallic stoppings. Prepared only by Messrs GABRIEL, and sold by all Chemists, at 1s. 6d. per box, with directions for use, or post free Twenty Stamps.

TEETH and PAINLESS DENTISTRY.

Messrs. LEWIN MOSELY and SONS, 30, Berners-street, Oxford-street, and 448, Strand (opposite Charing-cross Railway Station), Established 1820, offer to the Public a medium for supplying Artificial Teeth on a system of PAINLESS DENTISTRY. These Teeth are cheaper, more natural, comfortable and durable than any yet produced. They are self-adhesive, affording support to Loose Teeth, rendering unnecessary either wires or ligatures, require but one visit to fit, and are supplied at prices completely defying competition. Consultation free. Teeth from 5s. Sets, 5, 7, 10, and 15 guineas, warranted. For the efficacy and success of this system, vide "Lancet." No connexion with any one of the same name.

PEACHEY'S PIANOFORTES FOR HIRE.

CARRIAGE FREE.

Option of Purchase, on Convenient Terms, at any Period.

PEACHEY'S

CITY OF LONDON MANUFACTORY, AND EXTENSIVE SHOW-ROOMS,

73 BISHOPSGATE-STREET WITHIN, LONDON, E.C.

Opposite the Marine Society.

An extensive assortment of PIANOFORTES, WARRANTED New and Second-hand. Every Description and Price.

HARMONIUMS FOR SALE OR HIRE.

* * * New Grand Pianofortes for HIRE, for Concerts, Lectures, &c.

PIANOFORTES, with EASY TERMS of PURCHASE.

Honourable mention for good and cheap Pianofortes was given by the Jury at the Great International Exhibition, 1862, to MOORE and MOORE, 104, Bishopsgate-street Within, London, E.C. See the Royal Commissioners' Report. Pianofortes Extraordinary. These Pianos are of rare excellence, with the best improvements, recently applied, which effect a grand, a pure and delightful quality of tone, that stands unrivalled. Prices from Eighteen Guineas.

First-class Pianos for hire, with easy terms of purchase. A very large and choice Stock for Selection; also a variety of Second-hand Pianos at low prices.

The Best Harmoniums for Sale or Hire. Carriage free.

TAYLOR BROTHERS' GENUINE MUSTARD.

Dr. HASSALL, having subjected this mustard to a rigorous microscopical examination and chemical analysis, reports that it contains the three essential properties of good Mustard, viz.:-

PURITY, PUNGENCY, AND DELICATE FLAVOUR.

See that each Package bears their Trade Mark the "Prize Ox," and Dr. Hassall's Report.

Sold by all Grocers, &c., throughout the kingdom.

TAYLOR BROTHERS Brick-lane, & Wentworth-street, London, N.E.

THE ROYAL OSBORNE (PATENT) MIXTURE OF TEAS,

6lbs. Sent to any part of England carriage free.

Agents wanted in all Towns where there are none appointed.

FRANKS, SON, and CO., 40, Queen-street, Cannon-street West.

HORNIMAN'S PURE TEA

It is CHOICE and STRONG, BECAUSE it consists of most valuable growths that are full of rich essential properties.

It is MODERATE in PRICE, BECAUSE it is supplied direct from the importers to the consumers by Agents.

It is WHOLESOME to use, BECAUSE the leaf is not faced with the usual powdered mineral colours.

These COMBINED ADVANTAGES have secured for this Tea a general preference. It is sold in sealed packets, with the price printed on each, and signed—

Horniman & Co.

MANUFACTURERS TO THE QUEEN AND PRINCE OF WALES.

FRY'S HOMOPATHIC ROCK ICELAND MOSS COCOA. PEARL

FRY'S SOLUBLE CHOCOLATE.

J. S. FRY and SONS are the only English Manufacturer of Cocoa who obtained the Prize Medal, 1862.

SAUCE.—LEA AND PERRINS' WORCESTERSHIRE SAUCE.

This delicious Condiment, pronounced by Connoisseurs

"THE ONLY GOOD SAUCE,"

Is prepared solely by LEA and PERRINS.

The Public are respectfully cautioned against worthless imitations, and should see that LEA and PERRINS' Names are on Wrapper, Label, Bottle, and Stopper.

ASK FOR LEA AND PERRINS' SAUCE.

* Sold Wholesale and for Export, by the Proprietors, Worcester; Messrs. CROSE and BLACKWELL; Messrs. Barclay and Sons, London, &c., &c., and by Grocers and Oilmen universally.

SOFT, DELICATE, AND WHITE SKINS, WITH A DELIGHTFUL AND LASTING FRAGRANCE, BY USING

Field's Celebrated United Service Soap Tablets.

4d. & 6d. Each.

Sold by all Chandlers and Grocers throughout the Kingdom; but the Public should ask for Field's, and see that the name of J. C. and J. FIELD is on each packet, box, and tablet.

Wholesale and for Exportation, at the Works,

UPPER MARSH, LAMBETH, S.,

Where also may be obtained their Prize Medal Paraffine Candles.

CANDLES.—THE NEW CANDLE.

Self-fitting. No Holder, Paper, or Scraping required.

PATENTED.

Field's Improved Patent Hard, Snuffless Chamber Candle is SELF-FITTING, Clean, Safe, Economical, and Burns to the End.

Sold Everywhere by Grocers and Oilmen; Wholesale and for Export, at the Works,

J. C. & J. FIELD'S,

UPPER MARSH, LAMBETH.

ALSO,

Field's celebrated United Service Soap Tablets, and Patent Paraffine Candles, as supplied to

HER MAJESTY'S GOVERNMENT.

THE BEST REMEDY FOR INDIGESTION.

NORTON'S CAMOMILE PILLS

ARE confidently recommended as a simple but certain remedy for Indigestion. They act as a powerful Tonic and gentle Aperient, are mild in their operation, safe under any circumstances, and thousands of persons can now bear testimony to the benefits to be derived from their use. Sold in bottles at 1s. 1½d., 2s. 9d., and 11s. each, in every town in the kingdom.

CAUTION! Be sure to ask for "NORTON'S PILLS," and do not be persuaded to purchase the various imitations.

CHILDHOOD HATH ITS WOES:—

Falls and Bruises form no inconsiderable item in them. Dr. Mathies Lang's Essential Spirit of Melissa quickly removes any pain caused thereby, and prevents discoloration, &c.

To be obtained of all respectable Chemists, &c., throughout the country, in bottles at 2s. 9d. each.

Full directions for Use, on wrappers enclosing the bottles.

STARCH MANUFACTURERS

TO H.R.H. THE PRINCESS OF WALES.

GLENFIELD PATENT STARCH

Used in the Royal Laundry

AND AWARDED THE PRIZE MEDAL, 1862.

BED-ROOM FURNITURE.

THE

GENERAL FURNISHING AND UPHOLSTERY COMPANY

ARE NOW EXHIBITING

AN ENTIRELY NOVEL DESCRIPTION OF FURNITURE,

Manufactured expressly for them, of Native British Wood.

IT IS LIGHT, CHASTE, AND ELEGANT IN CHARACTER, AND

SUITABLE FOR FIRST-CLASS BED-ROOMS.

THE GENERAL FURNISHING AND UPHOLSTERY COMPANY, LIMITED

(F. J. ACRES, MANAGER),

24 AND 25, BAKER-STREET, W.

N.B. The Company's Illustrated Catalogue of Furniture is forwarded, post free, on application.

FURNISH YOUR HOUSE WITH THE BEST ARTICLES

AT

DEANE'S.

DEANE'S—Celebrated Table Cutlery, every variety of style and finish.

DEANE'S—Electro-plated Spoons and Forks, best manufacture, strongly plated.

DEANE'S—Electro-plate Tea and Coffee Sets, Liqueur Stands, Cruets, Cake Baskets, &c.

DEANE'S—Dish Covers and Hot-water Dishes. Prices of Tin Dish Covers in sets, 18s., 30s., 40s., 63s., 78s.

DEANE'S—Papier Maché Tea Trays in sets, from 21s., new and elegant patterns constantly introduced.

DEANE'S—Bronzed Tea and Coffee Urns, with Loysel's and other patent improvements.

DEANE'S—Copper and Brass Goods, Kettles, Stew and Preserving Pans, Stockpots, &c.

DEANE'S—Moderator and Rock Oil Lamps, a large and handsome assortment.

DEANE'S—Gas Chandeliers, newly-designed patterns in Glass and Bronze—three-light glass from 63s.

DEANE'S—Domestic Baths for every purpose. Bath-rooms fitted complete.

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